A

GUIDE

TO THE

Devout CHRISTIAN.

In Three Parts.

The First containing Meditations and Prayers affixed to the days of the Week; Together with many Occasional Prayers for particular Persons.
The Second for more Persons than one, or a whole Family, for every day of the Week; Together with many Occasional Prayers.
The Third containing a Discourse of the Nature and Necessity of the Holy Sacrament; Together with Meditations thereon, Prayers and Directions for the worthy Receiving thereof.

To which is Added,

A Prayer for *Ash-Wednesday*, or any other time in *Lent*; for *Good-Friday*, and any Day of Publick Fasting.

The Second Edition Corrected.

By *JOHN INETT*, M. A. Chanter of the Cathedral Church of *Lincoln*.

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A GUIDE TO THE Devout CHRISTIAN.

In Three Parts.

By JOHN INETT, M.A. Chanter of the Cathedral Church of Lincoln.

TO THE

Lady *NEWDIGATE*,

Wife to the Honourable

Sir *Richard Newdigate*, Baronet.

WHen Religion ſhews it ſelf in its Native Dreſs and Luſtre, neither diſguiſed by the Vice, Miſtakes, nor Complexion of its Votaries, it is an Ornament to the greateſt Quality and Fortune, and car-

ries a Beauty and Greatneſs ſo attractive &commanding that nothing can reſiſt. A truth of which, your Ladyſhips Exemplary, yet eaſie and becoming Piety, has given ſo great an inſtance and certain proof to the world; that had I been left free from all other Obligations, would have determin'd my choice in this Dedication: As not knowing to whom more properly to dedicate a Book of Devotion, than to one who has done ſo much

much Right, not to ſay Honour to Religion, as to reconcile all the heights of the ſtricteſt Piety, to the decency and eaſineſs, and all that's valuable in the ſweeteſt Temper, and moſt indearing Converſation.

But what is thus made my choice, is an act of Juſtice and Duty too; for what I preſume now to offer, was on many accounts before your own; and as in the firſt deſign it was devoted to your

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Service and Aſſiſtance, ſo by long attendance on your Cloſet, it preſcribes to the honour of being reputed yours; and as the change of Dreſs cannot leſſen your Title, ſo I am aſſur'd your Goodneſs is ſuch, as will heighten your value of it, for being in a capacity to be more uſeful. In confidence whereof, I ſhall preſume of your Pardon and Acceptance, and inlarge no farther, but to beſeech Almighty God long to con-

continue your Ladyſhip, a Bleſſing and Honour to your Family, a true Pattern of Charity and Goodneſs, a great Example of Virtue, Devotion and Religion; and with all imaginable Bleſſings on your Self, your Family, and Relations, reward and crown your Piety. Which as it is the common Prayer of all that have the honour to know your Ladyſhip, is in a more eſpecial and particular manner, of him,

who

who is ambitious of nothing more, than to be eſteemed, what I am infinitely obliged to be,

Your Ladyſhips moſt Obedient

And

Moſt humble Servant,

JOHN INETT.

To

TO THE Chriſtian READER.

THE greateſt part of the following Devotions being wrote many years ſince, and diſperſed in ſeveral Copies; it was not in my power wholly to prevent their being publick: nor any other way to ſecure my ſelf from being accountable for the miſtakes of a Copy, than by preſuming ſo far on the Charity of the World, as to permit the Publication, I could never be certain to prevent. If they anſwer the end to which they are deſign'd, there will need no excuſe: and if they do not, 'tis yet ſo pardonable, but to attempt to aſſiſt the

the Devotion of well-disposed persons, that they will at least forgive it. And as for those who have so little sense of Religion, that they cannot attend publick Devotions, but with such rudeness and indecency, as carry the most certain marks of uneasiness and disregard; as there is no reason to expect their Candour, there is none to regard their Censure.

Medi-

MEDITATIONS AND PRAYERS FOR Every Day in the Week.

Part I.

A Meditation on the Lords Day.

'TIS *not the Christians business to dispute, whether Nature, or Revelation first taught the World to celebrate his Praise, who gave a being to it, by keeping one day holy. Whether the Patriarchs had stated times of Worship, or whether the Command given to the* Jews, *to keep one day Holy, were the re-inforcing of an old, or*

the giving of a new Law. Whether that Law does oblige us to Conſecrate One Day in Seven, or render one Seventh of our time the certain right of Heaven? 'Tis enough that the Miracles and bleſſings of a Saviours Reſurrection, that the deſcent of the Holy Ghoſt, and probably ſome particular Directions of our Great Maſter, did ſo ſoon Conſecrate this Day, that in St. John's *time it was well known by the Name of the* Lords Day ; *and its Obſervation as a part of our common Chriſtianity ſpread through the Chriſtian World, and received together with the Goſpel, and by a preſcription almoſt as ancient as Chriſtianity, this day challenges the publick Tributes of Adoration and Homage to our Great Creator. This may therefore be concluded, the Day which the Lord hath made ; and in a more eſpecial manner, His Day; and it is but Juſtice to give to God the things which are his, and devote this day to his Service, and a fit Subject for our Care, that a miſtaken Zeal may not change*

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the Chriſtian *to a* Jewiſh *Sabbath*; *nor a notion too looſe, reduce it only to a day of leiſure : But this is then a Day truly Holy to the Lord, when the Church has our Preſence, and God our Hearts ; when Union gives Courage to our Addreſſes, and every Chriſtian lends the heats of a holy Zeal, to inſpirit the Publick Prayers, and carry them up to Heaven ; and united Devotions with a holy violence, force their entrance thither. Among ſuch as thus keep Holy Day, let me go to the Houſe of God ; let me not trifle, nor ſport, nor ſleep this holy time away. Let not Mammon impoſe neceſſities upon me ; nor any ſecular Intereſt invade the right of Heaven ; but let a publick, ſerious, yet unaffected Piety, and all the uſeful Offices of Friendſhip, and Charity, and Religion, attend and crown it, and let me never be aſhamed thus to confeſs my Lord before Men.*

A Morning Prayer for the Lords Day.

O Almighty God, who haſt commanded every thing which hath Breath to praiſe thee, and made this day holy to thy ſelf, that we may adore, and magnifie thy Glorious Name, by whoſe Power all things were made, and for whoſe pleaſure they were created: Let thy Name be Glorious throughout the World; let thy Power and the mightineſs of thy Kingdom be known unto Men, and teach them to ſpeak good of thee in all places of thy Dominion. But in a more eſpecial manner teach them whom thou haſt redeemed, to thank thee for that mercy, which on this day laid the Foundation of the World, and that goodneſs which has begotten in us a lively hope through the Reſurrection of thy Son from the Dead. O do thou, that broughteſt back from the Dead the Great Shepherd and Biſhop of our Souls, raiſe

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us all from the death of Sin, and teach all that cry, *Lord, Lord,* to do *the will of their Father which is in Heaven.* In mercy look upon me, thy Servant, here before thee, to offer unto thee my Thanks and Praiſe for all thy Mercies from day to day vouchſafed unto me, for the mercies of the night paſt, and bringing me again into thy preſence: In thy mercy pardon my follies, and forgive my ſins, and teach me to reſt this day according to thy Commandment: touch my heart with fire from thy Altar; kindle in it the moſt ſincere and ardent deſires of thy love and glory. Create in me a good and an honeſt Heart, and let thy Word bring forth *an hundred fold,* let it fall upon *good ground,* and do thou make it powerful to the Salvation of my Soul. Fix my affections on things above, that my Heart may not wander, when I come into thy Sanctuary, that a deſire of the World may not withdraw my Thoughts from thy

Service, nor the Devil ſteal away the Word from my Heart. Let thy Law this day be my Guide, thy Power my Defence, and thy Spirit lead me in all my ways, that this may fit me for an everlaſting Reſt, through the Merits of thy Son *Jeſus Chriſt* our Lord. *Amen.*

A Prayer for the Lords Day in the Evening.

O Lord moſt high, who dwelleſt not in Temples made with hands, yet vouchſafeſt to admit poor Mortals into the Houſe, where thou haſt placed thy Name, to approach before thee in thy Courts, to be ſatisfied with the goodneſs of thy Houſe, and to worſhip at thy Foot-ſtool: Look down from Heaven, O Lord, and behold from the habitation of thy Holineſs, and thy Glory, thy unworthy Servant here before thee: Hearken unto my voice, my King and my God, that proſtrate my ſelf to call unto thee, and offer

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my Sacrifice of Thankſgiving for the opportunities thou haſt vouchſafed me to ſeek thy Face, to pay my Vows in the preſence of thy people, and to come into the Courts of thy Houſe. In mercy pardon my wandrings and imperfections, and forgive the ſins of my holy things. Cover all the miſdeeds of this day; remove them as far from me as the Eaſt is from the Weſt, and the North from the South. Give me, O Lord, a ſober mind, and a ſtedfaſt Judgment, that I may hold faſt that which is good, and not be toſſed about with every Wind of Doctrine. O thou that art a Saviour of all them that believe! Lord, help my unbelief, and then bleſs me among thoſe that have not ſeen, and yet believe. Let thy Word never be unfruitful, but teach me to make much of thy Law, to be a doer of thy Will, and not a hearer only, deceiving my own Soul. O thou that giveſt ſeed to the Sower, do thou

give the encreaſe, and becauſe it is thy Will that it ſhould be powerful to the ſalvation of Souls, O be it unto thy Servant, according to thy will. Lord, be merciful unto all that are thine; accept my Supplication for all that ſtand in need of thy Help: Do good unto all men, eſpecially to thoſe that are of the Houſhold of Faith; receive me this night into thy care and protection. O thou that neither ſlumbreſt, nor ſleepeſt, do thou watch over me for good; blaſt the malice and deſigns of the Devil, and wicked men, and raiſe me again in Health and Strength to praiſe and adore thy holy Name. All which I humbly beg for *Jeſus Chriſt* his ſake, my bleſſed Saviour and Redeemer. *Amen.*

A Prayer for any time of the Lords day.

O Almighty God, who art able to do whatſoever ſeemeth good unto thee, and diſpoſeſt the Hearts of Men as ſeemeth moſt agreeable

to

to thy own Will; give me a due ſenſe of my Failures and Infirmities: make me ſenſible that in thee I live, and move, and have my being, and without thee can do nothing but ſin againſt thee, that in all my wants I may have recourſe to thy pity and goodneſs, and for all that I enjoy, may magnifie and adore thy Bounty. Give me a lively ſenſe of all thoſe great and invaluable Bleſſings, which as a Creator, and a common Father of Mankind, thou haſt vouchſafed to the World. And that I may never fail of a publick Tribute of Adoration and Praiſe: Let me take pleaſure in going to the Houſe of my God, that by hearing I may know, and by thy Grace may be enabled to do thy Will, and not deceive my Soul by being a Hearer only, that all thy Ordinances may be uſeful, and every return of this Day may make me fitter for the Glorious Appearance of thy Son in the day of our Lord Jeſus Chriſt. *Amen.*

Monday.

A Meditation on the love of the World.

SUch is our eagerneſs in the purſuit of Worldly Bleſſings, that our Devotions make but a ſhort Parentheſis in our time and buſineſs; and we are reſtleſs and uneaſie till we fly back to the ſervice of our Mammon. Thus he that gives us our Being, and our Time, is ſtinted to a Day; nay, how oft is it that our greedy deſires aſſault him in his Sanctuary, intrench upon his Right, and our worldly thoughts obſerve no day of Reſt? But when we dare take ſo much courage, as to divide betwixt God and Mammon, and notwithſtanding the importunities of the World. yield one day back to our great Creator; yet then with what greedineſs do we return to our wonted drudgery in the ſervice of the World, and grudge, and think we are injured, if a ſingle quarter be ſpent upon a Prayer; and our Devotion is thought

thought rude, if it ask a few minutes from the importunate world. Wretched Mortals that we are! How happy might we be, did we believe we ſerved our ſelves, by ſerving of our God, and by the ſame methods carry on our Temporal and Eternal Intereſt; that Prayer proſpers our buſineſs, and that of the Cloſet helps diſpatch in all other affairs; let the Chriſtian therefore here begin the management of thoſe concerns for which Heaven has allotted ſo liberal a Portion of his time. Let him not jump from the ſervice of the preceding day, into a deluge of cares, till he has importuned the Conduct, and the Patronage of Heaven; but guarded by the hand of Providence, may chearfully return to his Worldly Employments, and hope for Succeſs and Bleſſings to Crown his Cares.

A Prayer for Monday *Morning.*

O Eternal God, in whom I live, and move, and have my being

ing, and who haſt promiſed all things neceſſary to thoſe that ſeek thy Kingdom, and the Righteouſneſs thereof: Be thou pleaſed to accept my thanks for preſerving me the night paſt, to direct and proſper me in all my undertakings of this Day, and the enſuing Week. Let thy Law be the Rule of all my Actions, and thy Will direct and govern all my Cares: that I may mind the bleſſings of this without hazarding thoſe of the other world; and whilſt I ſeek the neceſſaries of this life, I may not forfeit my hopes of that which is Eternal. But ſo uſe thy Bounty, that the unrighteous Mammon may make me Friends that will receive me into Everlaſting Habitations; and I may ſo poſſeſs thy Treaſure here on Earth, that at the ſame time I may be preparing for that which neither Moth nor Ruſt can corrupt, nor Thieves break through and ſteal, that Treaſure that is laid up in Heaven, and ſo

manage

manage the Talents thou haſt committed to my care, that I may at laſt receive my recompence in the number of the Faithful, and enter into the joy of thy Reſt. But becauſe without thee I can do nothing, and 'tis thou that createſt in me, both to will, and to do, of thy own good pleaſure: Good Lord, let thy Grace both prevent and follow me, this, and all my days; let it lead me into thy way, and then guide me there, that in all my Works, begun, continued, and ended in thee, I may promote thy Glory, and ſet forward the Salvation of my own Soul, through *Jeſus Chriſt* our Lord. *Amen.*

A Prayer for Monday *Evening.*

O Almighty and moſt merciful Father, who haſt permitted us to ask our daily bread, and promiſed all things neceſſary to thoſe that ſeek thy Kingdom, and the Righte-

Righteouſneſs thereof : Be thou pleaſed to continue thy Fatherly care and protection over me, to keep and bleſs me in all my ways, and proſper me in all the lawful concerns of Humane Life : moderate my affections to the World, and ſo direct me in the purſuit of things Temporal, that Piety may ſanctifie all my Cares, and a reſpect unto thy commands conſecrate all my endeavours and deſires. O Holy Father, who art full of Compaſſion and Kindneſs, pardon whatſoever thou didſt ſee amiſs in the actions of this day, and accept my Thanks for all thy mercies vouchſafed unto me therein, for thy bounty in ſupplying my wants and needs, and for thy mercy in enlarging my Day of Repentance : Let thy Grace attend all thy Gifts, and ſo direct me in the management of them, that they may be uſeful Inſtruments of thy Glory, and my Gratitude and Fidelity ; fit me for the reward of the faithful

Servant

Servant in the everlaſting Joys of my Maſters Reſt. Vouchſafe, O Lord, to enlarge thy mercy in protecting me this Night from ſin, and ſad accidents, from the malice of the Devil, and the violence of wicked men; watch over me, that I may lye down in ſafety, and riſe again to praiſe thee in the light of the living, and all for his ſake, who is the light of the World, *Jeſus Chriſt* the Righteous. *Amen.*

Tueſday.

A Meditation on Providence.

THe World is governed by the ſame Eternal Power and Wiſdom, by which at firſt 'twas made, which by ways, ſecret and inviſible, as the Hand that guides them, and ſometimes directs the Counſels, and the cares of Men, to ends the Agents never deſigned, and by ſteddy Counſels brings that to paſs, which

ſeems

ſeems the effect of caſualty and chance, whilſt the beſt laid deſigns of men, are by the ſame over-ruling hand, cruſhed to nothing, and the faireſt hopes are blaſted, ſo little do our wiſeſt cares, and beſt enjoyments avail, when wiſer Providence thinks fit to diſappoint the one, and deny a Bleſſing to the other. Therefore that is only Wiſdom which leads us to a dependance on that of God: and thoſe Counſels only are ſafe, which guide to the moſt entire ſubmiſſion to his Will: Yet ſuch is the Pride and Folly of Humane Nature, that we meaſure our Hopes by the depth of our own deſigns, and fondly think thoſe hills ſo ſtrong, that they can never be removed; we pretend to carve out our own happineſs, and by our own Politicks, found our joys; and when croſſes, and diſappointments, and unaccountable failures have diſcovered to us an over-ruling hand, yet even then we but divide our hopes between God and our ſelves, and whilſt we confeſs our indigence, we diſcover our Ambition, and with

with ſo much importunity and impatience, beg the ſupply of our wants, that we affront the goodneſs we pretend to implore, and our very Prayers become a fit ſubject for our Repentance. But let me never ſo learn Chriſt, but commit my ways, my ſelf, my hopes and concerns to God, and entirely reſign my will to his; for that Goodneſs that provides for the Lilies, the Graſs, and Ravens, will never exclude me from his care: Let me therefore never murmur nor repine, let no impending danger fright me to diſtruſt, no threatning cloud drive me to deſpair; but let me commit my ways to him, that is wiſe beyond my underſtanding, and may be merciful beyond my hopes.

A Prayer for Tueſday *Morning.*

O Moſt Holy and Almighty Father, whoſe Mercy has the ſame bounds with thy Providence, and is extended to all thy Works with

with the eye of mercy and compaſſion, look down upon me : Let not my many and my crying Sins prevent thy Mercies towards me, but let that compaſſion which can abundantly pardon ; caſt my Sins behind thy back, and turn thy Face from all my Iniquities : Let neither my Luſts nor my Paſſions, my Follies nor Infirmities, my frequent omiſſions of Holy Duties, nor my cold and heartleſs performance of them turn thy mercy from me, nor my many Tranſgreſſions provoke thy Wrath and Indignation againſt me : Let not the abuſe of thy Patience and long ſuffering, my ſquandring the Talents thou haſt lent me, nor my trifling away the precious minutes allotted to make my peace, turn thine Ears from my Prayers, or make any one of my Offerings an Abomination ; but let thy forbearance win me to amendment, thy goodneſs lead me to repentance, and a ſenſe of my Tranſgreſſions, bring

bring a Prodigal to thy Arms. Let not my ſins againſt Heaven, nor before thee, nor my unworthineſs to be called thy Servant, give me over unto thy Wrath, but let his Merits in whom thou art well pleaſed, make my peace, let his Bloud ſeal my pardon, and thy Spirit firſt prepare me for, and then ſeal me to the day of Redemption. And that all thy Mercies may redound to thy Glory, accept my Praiſe for the Mercies of the paſt Night; let the ſame Providence that then protected me, this day watch over me for my good: Let the ſhowres of thy Grace ſupplant the corruption of my Nature, and through *Chriſt* to ſtrengthen me; enable me to do all things neceſſary to Godlineſs and Honeſty, to walk innocently and unblameably towards God and Men, and at laſt attain to the Reſurrection of the Juſt, through *Jeſus Chriſt* our Lord and Saviour. *Amen.*

A Prayer for Tueſday *in the Evening.*

ALmighty God, who knoweſt the wants, and pitieſt the infirmities of thy Creatures, hearken unto my voice, O Lord, now I cry unto thee; have mercy upon me, and hear me: Thou haſt been my ſuccour ever ſince I was born; leave me not, neither forſake me, O God of my Salvation! Leave me not in the Power of my Luſts, neither do thou forſake me whilſt Sin is ſtrugling to get Dominion over me; but let thy Spirit direct my ſteps, and lead me in the way everlaſting. O Lord, make my ways ſo direct, that I may keep thy Statutes, that thy Law may be my Guide, and I may exerciſe my ſelf therein both Day and Night, diſcharging a Conſcience void of Offence towards God and Man, and living before thee in all Godlineſs and Honeſty. O Lord, 'twas thy hand that at firſt did make and faſhion me; 'twas thou that didſt pro-

provide for me, when I yet hanged upon my Mothers Breaſt : 'Twas thy Power that made me, thy Mercy that redeemed me, and 'tis thy Providence that daily provides for me ; and ſhould I tell of all thy wondrous Works, they are more than I am able to expreſs. O how great is the ſum of them ! And what ſhall I give unto thee, O Lord ! for all theſe thy Benefits : A broken Spirit and a contrite Heart are the only acceptable Sacrifices, but theſe are not mine to give, for when I would do good, evil is preſent with me, and of my ſelf I can do nothing ; but with thee, O Lord, nothing is impoſſible. Be pleaſed therefore firſt to create in me a Heart truly contrite, and then accept it for a Sacrifice. Forgive all my Tranſgreſſions, and blot out all my miſdeeds ; particularly thoſe of this day. Continue thy Protection over me this night ; let me be ſafe under thy Wings, and when I lye down to take

take my reſt, do thou make me dwell in ſafety. Defend me from the Powers of Darkneſs, and bring to nought the Counſels of the Ungodly, that I may evermore give thanks unto thee who art the help of my Countenance, and my God, through *Jeſus Chriſt* our Lord. *Amen.*

Wedneſday.

A Meditation on the Vanity and Uncertainty of Worldly Enjoyments.

HE that made by circulation and change preſerves the World, which has its Ebbs and Flows, and is to day what it was not yeſterday, and will be to morrow what it is not to day; and the courſe of Nature ſo neceſſarily requires change, that her Beauty and Order is nothing elſe but change, directed by the all wiſe Providence; and that alone in which we ſeem to have a certain and undiſputed property, the Bodies we fondly

fondly call our own, are in a perpetual Flux; every morsel we eat makes an alteration, and every breath we draw, makes it what it was not before; and every little and undiscerned Pore does every moment do somewhat towards a change; nay, our better part, the Soul that seems to partake the immutability of that nature, by which 'twas formed, yet in its operations is so unconstant to its self, that it distinguishes us as much from our selves, as from one another, and is so unlike it self in the different States of the Body, as if it were not the same Immortal Being that animates the Child and the Man; what certainty then can be expected? where Nature and the great Creators Will, have fixed a Worm to destroy the finest Goard, and the very nature of those bewitching Vanities we dote upon, render their possession so uncertain, that they may vanish when Providence, Humane Wisdom, and our own Affections seem to unite them fastest to us; and that greatness which the World admires and pursues,

ſues, is little elſe but Fancy and Opinion, and is ſure of nothing, but more noiſe, greater cares, and a greater account; and that which is beſt built, when its arrived to its heighth, but moves ſlower to a period, but ſtill is moving thither; and like the Sun once come to the Meridian, ſtill declines till it ſets in a Cloud. And can I hope to ſtand ſtill whilſt the world turns round? Or be exempt from the conſequences of a general Revolution? Or think Wealth or Honour more ſteddy in mine, than other hands, or with regret and uneaſineſs fear their receſs, which Religion and Nature tells me is unavoidable, or make this unconſtancy a Subject of Trouble, which is the only foundation, and beſt motive to all humane hopes and induſtry; for if the enjoyments were fixed immoveable by the hand of Providence, it would be in vain to riſe up early, and ſit up late, and eat the bread of carefulneſs; there would be nothing to provoke the induſtry of the little, nor need the manage of the great;

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but the ſame inconſtancy is fuel to our hopes, as well as fears, and the perpetual circulation, gives room to hope a higher, as well as dread a lower State; and look for a Flow, as well as an Ebb of Fortune. May Religion then beget in me, ſuch a generous and immoveable Conſtancy, that the approaches of the World may not tranſport, nor the receſs diſturb me, the hopes of it not make me do an ill thing, nor the fears omit a good one.

A Prayer for Wedneſday *Morning.*

O Eternal God, whoſe Bounty maintains the World, and fills all things living with plenteouſneſs, who giveſt freely, yet never upbraideſt our Weakneſs; be thou mercifully pleaſed that thy Grace may attend thy Bounty, and thy Spirit bleſs and conſecrate all thou giveſt, that I may ſo uſe the World as not to abuſe it, and ſo faithfully manage the Talents thou haſt put in-

to my Hands, that I may be ranked in the number of thy good and faithful Servants; and when I have performed like an Hireling, my day, I may be rewarded in the Joys of thy Reſt. Nor do I build my hopes on my own performance, but on thy mercy, and the merits of thy Son. Thou, O Lord, art infinitely bleſſed, and happy, in the enjoyment of thy own perfection, and 'tis not in the power of Duſt and Aſhes, to add to thy Felicity, but when we have done all, we are unprofitable Servants, owing to thy Grace, all the good we do, and all the Comforts we enjoy in this Life, as well as our hopes of a better. Therefore not unto us, O Lord! but unto thy Name muſt be aſcribed the Praiſe; It was thy hand, O God! that made and faſhioned me, and thy mercy that has preſerved my Soul from Death, and my Life from Deſtruction; and 'tis thy goodneſs that has enlarged my day of Repentance,

that

that has brought me through the Terrors of the paſt Night, through the Shadow of Death, to praiſe thee once more in the Land of the Living: Lord open my Mouth that I may ſhew forth thy Praiſe, and declare the Wonders thou doſt for the Children of Men. And let the ſame hand that protected me this Night, preſide over me, and be my Helper and Defender this day; and thy mighty Power, by which thou ſubdueſt all things to thy ſelf, either keep back and defend me from all Temptations, or give me Dominion over them, that Sin may not Reign in my mortal Body, nor I obey it in the luſts thereof, but live over this as if it were my Dying Day; that I may be ready whenſoever thou ſhalt pleaſe to call me, and with Joy give in my Accounts, when thy Son ſhall Judge the World, to whom with thee and thy Bleſſed Spirit, be aſcribed all Honour and Glory both now and for evermore. *Amen.*

A Prayer for Wedneſday *in the Evening.*

O Almighty God, whom rightly to know is everlaſting Life, and without whoſe favour and pleaſure our Days are but a ſhadow, and our Years as vanity: In the multitude of thy mercies look down upon me, who am but a Stranger and a Pilgrim as all my Fathers were. O Lord! there is no abiding City here, and thoſe poor Trifles we doat on here below are nothing but Vanity and Vexation of Spirit; but in thy preſence there is fullneſs of Joy, and at thy Right Hand there are pleaſures for evermore; therefore wean me from the inordinate love of the World, carry up my affections to things above: Let my Treaſure be in Heaven, and my Heart be there alſo. Teach me thy ways, O Lord! that I may walk in thy Truth, and knit my Heart unto thee, that I may fear

fear thy Name : Do thou lead and guide me in all thy waies, that whilſt I walk in this vain Shadow, I may not diſquiet my ſelf in vain, nor drudge and toil to heap up Riches that I know not who ſhall gather; but teach me to ſubmit to thy Will in all the methods of thy Providence; and in whatſoever State I am therewith to be content. Teach me to abhor my own Iniquities, and let nothing be ſo uneaſie to me as to ſin againſt thee. Let it be my Meat and Drink to do thy Will, and let my Delight be in thy Statutes. And becauſe Man is to be cut down like a Flower, and has but a ſhort time to live, teach me to remember my latter end, to be always mindful of that great account I am one day to give : Thy purer Eyes cannot behold the leaſt iniquity with approbation; therefore, good Lord ! be merciful to me a ſinner, and heal my Soul that has ſinned againſt thee. Be not ſtrict to mark, but truly forgive what I have

done amiſs this Day, and enter not into Judgment with me for it. Accept my hearty thanks for the mercies of this day, and do thou, O Lord! to whom the Darkneſs and the Light are both alike, preſerve and keep, defend and bleſs me the enſuing Night, and for evermore, for *Jeſus Chriſt* his ſake my Lord and Saviour. *Amen.*

Thurſday.

A Meditation on Humane Frailty.

SIN was firſt drawn into the World by a Woman, ſo able was the weakeſt hand to pull down ruine upon Mankind: So eaſie it is to do ill, and ſo little ſtudy, contrivance or pains ſuffice to withdraw us from our Duty, that the Impreſs of Divinity, the Precepts wrote on Nature were defaced by the Charms of a ſingle Senſe, and behold 'tis fair, *withſtood the force of Reaſon, and a Law,*

to

to interdict the firſt Diſobedience. A ſad and fatal proof that in our corrupted ſtate no Chains will hold the unruly Fiend; for if in the State of Innocence Sin were able to break in upon the World, and in Paradiſe it ſelf invade Mankind, how ſhall we now reſiſt the Strong Man Armed? Armed by this great debauch of Humane Nature, by the early poſſeſſion of Vice, and habits of Sin well nigh as old as our being; habits which make the ſame Seed of Original Sin, bring forth in ſome Ten, in ſome Fifty, in others an Hundred Fold. That is indeed the Cockatrices Egg, but it is our own habits that nurſe it into Serpents: 'tis the Sin of our immediate Parents, that renders the Sin of our firſt ſo dangerous, and the want of a timely care to inſtil the holy Rules of Vertue, that gives Sin ſo univerſal a dominion in the World. For what reaſon is able to grapple with Vice incorporated into Nature, indeared by cuſtom, and by long uſage become familiar. In theſe unhappy circumſtances, who can wonder if men be

governed by the Law in the Members, when they muſt take leave of what Sin has made dear, put off a part of themſelves, and ſubdue their very Natures, before they can heartily ſet forward in the way to Heaven; and when they do, there is hardſhip to conquer, and difficulty to ſtruggle with; for the brighteſt Soul (like Iſraels *Cloud) has ſome dark ſide, ſome part or paſſion, that is leſs guarded than all the reſt. And he that is proof againſt the moſt powerful aſſaults of a bare faced Vice (like the ſtrongeſt Caſtle) may be taken by ſurpriſe. One Glance may let in an Adultery repulſed a Thouſand times by ſerious Thoughts; and one Paſſion tranſport the beſt of Men, to the commiſſion of what they again abhor when cooled into their uſual Temper. O wretched Men that we are! Who ſhall deliver us from this Body of Death? Whither can we fly? but to him that has conquered Death for us, to him that aſſumed our Natures without our Corruption; 'tis he that muſt redeem us from the Tyranny and Dominion of*

it,

it, and he that was tempted, and yet knew no ſin, he only can deliver us from the Power and Prevalence of Temptation; his Grace may be ſufficient for us, and through his Strength we may do all things: Let us therefore with Zeal and Courage go on in our Chriſtian Warfare, endeavouring by the Power of Heaven to conquer our Natures, and ſubdue our ſelves, that a ſenſe of our fall may quicken us to run the faſter; and the danger of evil habits teach us to cruſh the Cockatrice in the Shell, to prevent the very firſt ſteps of Sin, and ſtill preſs forward toward the Mark of our high Calling; and that we may not be overtaken by the fatal night in which none can work, nor ſurprized into the grave before we have made our Peace with Heaven; let us put on the Armour of God, *and do all to ſtand, that his Grace may be our Defence, and his Strength our Protection, that we may be ſecure under his Wings, and by his Grace conducted ſafe to Glory and Immortality.*

A Prayer for Thurſday *Morning.*

O Almighty and moſt merciful Father, who at firſt madeſt Man upright, and now he has ſought out many inventions, and Sin is entred into the World by his Diſobedience, deſireſt not his Ruine, and takeſt no pleaſure in the Death of the Wicked, but inviteſt us to repent and live, and haſt ſent thy Son to ſave ſinners, and with all the love and tenderneſs of a Father daily calleſt upon us, to turn from the evil of our ways, and ſave our Souls alive. Good Lord, who createſt in us both to will and to do of thy own good Pleaſure; let thy Grace that has appeared to teach men to deny ungodlineſs and worldly Luſts, form in my Soul the Image of thy Son, which is created in Righteouſneſs and true Holineſs, and teach me to live righteouſly, ſoberly, and godly in this preſent evil World, redeeming my Time becauſe my

my Days are evil ; to go on from one degree of Grace to another, till I become perfect in *Chriſt Jeſus*; and that whilſt it is called to day, I may make my Calling and Election ſure : Let thy Grace be ſufficient for me, and thy Spirit help all my infirmities. Let the power of thy might ſubdue the ſin in which I was born, and the ſuccors of thy Grace that Iniquity in which I was conceived. Let no Temptations befall me, but ſuch as are common unto men, and in the midſt of them, let thy hand find me out, and thy Spirit guide me, that with comfort and ſucceſs I may ever eſcape them. When the Law in my Members wars againſt that in my Mind, with the ſame hand that made and faſhioned me, be pleaſed then to defend me : when the Devil lays his Snares, and ſeeks to devour my Soul, be thou my Shield and Buckler, and ſtand up to help me. Teach me ſo to reſiſt, that he may flee from me ; or if my Heart entice me, do

thou who art greater than my heart, and knoweſt all things, make me more than Conquerour. In thy mercy, O Lord! accept my Thanks and Praiſe for thy conſtant care and providence over me, for the protection of the laſt Night, and the Favours thou haſt this day renewed unto me. Let me be ſafe under thy Wings the remainder of it, guide me in thy wayes, direct all my Goings in thy paths, that my Footſteps may not ſlide, that I may diligently keep thy Statutes, and in thy mercy pardon all my ſins, for *Jeſus Chriſt* his ſake my only Lord and Saviour. *Amen.*

A Prayer for Thurſday *Evening.*

O Almighty and ever bleſſed Lord God! who knoweſt I am but Duſt, and remembreſt whereof I am made, that all my dependance is upon thee, and without thy help I can do nothing but ſin againſt thee; have

have mercy upon me, O Lord! for my Soul truſteth in thee, and under thy Wings ſhall be my Truſt. O hold up my Goings in thy paths, that my Footſteps ſlip not, and according to the multitude of thy Mercies do away mine offences. Lord, lay not my ſins to my Charge, for they are like the ſand of the Sea for multitude, they are more than the Hairs of my Head, and are a ſore burden too heavy for me to bear. But thy Power is able to break the Bonds of my iniquity, and caſt away its cords from me. O Lord, let thy Grace be ſufficient for me, and though of my ſelf I can do nothing, yet through thy ſtrength I can do all things; therefore, Bleſſed Father, ſtir up thy ſtrength, and come and help me; Help me to mortifie all the luſts of my Fleſh, and when evil is preſent with me, Lord, fail me not, neither do thou forſake me, but ſend forth thy Light and thy Truth to guide me: Direct my goings in thy

way,

way, and lead me in the way everlaſting. O good God! to whom belong Mercy and Forgiveneſs, pardon the Tranſgreſſions of this day, and in mercy accept my Bleſſing of thee, for thy long-ſuffering and forbearance, and adding a day to the ſpace of my Repentance. Lord, bleſs thy own Donations, and let it never be laid to my Charge, that thou giveſt me time, and I repented not. In mercy continue thy providence over me; preſerve me from the danger and terrors of the night. Let not Sin nor ſad Accidents come nigh my Dwelling, nor any Evil approach to hurt me, for his ſake in whom thou art well pleaſed, *Jeſus Chriſt* the Righteous. *Amen.*

Friday.

A Meditation on Afflictions.

AFflictions ariſe not out of the duſt, but have their commiſſion and their

their bounds, and limits from above, and are ſo neceſſary a part of the Diſcipline of Heaven, that the Regions of Bliſs might lye void to Eternity, if God did not make uſe of his Rod to direct us thither; for ſuch is our unhappy Temper, that lenity and forbearance ſerve only to cheriſh our Obſtinacy, and the ſweeter influences of mercy and goodneſs, to cultivate and mature our Impieties: We are evil when God is good to us, and ſin the more when his favours abound; we proſtitute his Mercies, and deboch his Bleſſings, and when all is ſerene and calm without us, our Luſts are the more ungovernable within; and our vertue ſeldom thrives but under the manage and conduct of the Rod. But Pharoah *confeſſes he has ſinned, and the Lord is righteous; and ſtubborn* Iſrael *inquires after God, when he afflicts; and the impiety, that forbearance made bold and daring, ſhrinks at a Storm, and in the Houſe of Afflictions, which is ever the beſt School of vertue and goodneſs, men commonly learn what nothing elſe can teach them:*

for

for he has then a God to pray to, that in the Heat of his Vanity and Exceſs, had impudence enough to deny his Being; and that lewdneſs that never had any bounds, but its own Will, there learns to abhor it ſelf; and that Vertue that was cold before, that was ſick and uneaſie to its ſelf, there requires new Life and Vigour, grows up into choice and delights, and learns ſo to reliſh and enjoy it ſelf, that it becomes its own reward, and ſupported by its own generous Pleaſures, a recompenſe to it ſelf; why then ſhould I dread a Storm, that may either make or confirm me good, beget or improve my Vertue; that if it find me ill, may make me good, or if it find me good, will leave me better: May God then make me good, by whatever way ſeems beſt to him; let him give me ſuch a vertue, as will ride out a Storm, and then ſend what he will; teach me chearfully to ſubmit to the ſevereſt methods of his Providence, and then in whatever way he thinks beſt, let his Will be done: for if his Grace make me good, man can never make me unhappy.

A Prayer for Friday *Morning.*

O Eternal God, who dwelleſt in Light inacceſſible, which no mortal Eye can approach and live, yet ſtileſt thy ſelf a God hearing Prayer, and art always ready to bow down thine Ear to all ſuch as call upon thee faithfully. Lord prepare mine Heart to pray, and let thine Ear hearken thereunto; give me a ſenſe of my neceſſities and wants, and teach me ſo to ask, that the lifting up of my hands may be always acceptable in thy ſight, O Lord my Strength and my Redeemer. And ſince thou haſt promiſed pardon to all that confeſs and forſake their Sins, be pleaſed to open my Eyes that I may ſee and mourn for all my Offences, and learn never more to behold my own iniquities with approbation. Take away the ſtrength and power of my natural Corruption, redeem me from the Bondage

Bondage and Captivity of my own Luſts, and let not ſin have dominion over me, nor reign in my mortal Body. Thou, O Lord, has commanded thy ſervants to ask, and promiſed thou wilt hear when they call upon thee : O Son of *David* have mercy upon me ; O Lord heal my blindneſs and obduracy, ſpeak the Word that I may receive my ſight, that I may diſcern betwixt Good and Evil, and ſee the filthineſs and deformity of ſin, that I may abhor my ſelf in duſt and aſhes, and ſo humble my ſelf before thee, that the evil may never fall upon me that my ſins deſerve. O thou merciful Preſerver of Man, do thou ſpare, though I have deſerved puniſhment, and in the midſt of wrath think upon Mercy ; pardon all my Vanities and Follies, my Luſt and Paſſions ; forgive my known, and cleanſe me from my ſecret ſins : Let the ſame goodneſs that has defended me the paſt night, protect and watch over me

me this day, that I may run the way of thy Commandments, and do nothing but what ſhall be well pleaſing in thy ſight, through *Jeſus Chriſt* our Lord. *Amen.*

A Prayer for Friday *Evening.*

O Father of Mercies, who ſaveſt my life from deſtruction, and daily crowneſt me with mercy and loving kindneſs, who heareſt the voice of Prayers, and inclineſt thine Ear when we call upon thee: O teach me to call upon thee as long as I live, and ſo to ask in thy Sons name, that it may be thy good pleaſure to hear and anſwer all my petitions. O Father of Heaven and Earth, who knoweſt how to give good Gifts to thy Children, and haſt promiſed to with-hold no manner of good from thoſe that fear thee, and that thou wilt give thy Spirit to them that ask it: Open, O Lord, to thy

thy Servant that knocks, and give to me that ask, give me thy Favour that is better than Life; forgive me my unrighteouſneſs, and cover all my ſins. O Father, I have ſinned againſt Heaven and before thee, and am unworthy to be called thy Child, Lord make me thy ſervant. O let not mine Heart be enclined to any evil thing, and let me never be occupyed in ungodly Works; ſet a Watch, O Lord, before my Mouth, and keep the Door of my Lips: make my whole Heart to praiſe thee, teach me to rejoyce and be glad in thee, and ſing praiſe unto thy Name, O thou moſt high. Let the Benefits thou daily poureſt upon me, teach me more and more to fear thy Name; thou haſt laid help upon one that is mighty; let the mightineſs of thy Kingdom be known unto men, by caſting down the ſtrong holds of *Sin* and *Sathan*, by putting on me the Armour of God; and enable me to proceed from Grace to Grace, from

from ſtrength to ſtrength, till I become perfect in *Chriſt Jeſus*, and the New Man be formed in me, which is created after his Image in Righteouſneſs and true Holineſs. Lord lay not the ſin of this day to my charge, but let that mercy that pardons iniquity, tranſgreſſion and ſin, paſs by all my offences, and accept my thanks and praiſe for the mercies this day vouchſafed to me. O prepare thy loving mercy and faithfulneſs, that they may preſerve me the enſuing Night; let thy hand hold me faſt, and thy Arm ſtrengthen me, that the Enemy may not be able to do me violence, nor the Son of wickedneſs approach to hurt me: Be thou my God and my Father, and my ſtrong Salvation; and let thy mercy be ever with me for *Jeſus Chriſt* his ſake. *Amen.*

Saturday.

A Meditation on the neceſſity of a Holy Life.

REligion is the method and addreſs of Heaven to make men good and vertuous, is beſt underſtood, when moſt practiſed ; and by the Piety it teaches, beſt aſſerts and defends it ſelf : he beſt pleads the cauſe of Heaven, whoſe Life is the faireſt Copy of its Piety, and is the beſt Advocate of the Goſpel, that lives a pattern of that univerſal goodneſs it requires ; and diſputes beſt for his Chriſtianity, that is good and vertuous by its Sacred Influence and Conduct ; whilſt unpractiſed Arguments anſwer themſelves, and conclude only againſt the man that brings them ; ſo that Zeal is of no value that is only fuel to its ſelf, and ſpends in uſeleſs heats that warmth which ſhould cheriſh a generous and uſeful vertue, and kindle the holy ardours of the moſt ſincere and unaffected Piety ;

for

for herein God has laid the foundation of our hopes, here center all his Precepts, his Threats, and Promiſes: He gives aſſurance of Life and Glory, that having ſuch Promiſes we ſhould purifie our ſelves; has revealed his Will, that we might know and obey it, and left his menaces on record, that the Terror of the Lord might perſwade men to be good and vertuous; and ſent his Son to dye, to redeem from the power and prevalence, as well as puniſhment of Sin; and ſurely he never intended that his Righteouſneſs ſhould excuſe the neglect of ours; or his being good, warrant our being ill; that our Faith ſhould ſupercede our Charity, or the hopes of mercy he has given us, incourage the Impieties he has forbid; but he expects that that Juſtice which ſpared not his own Son, ſhould awake us from the flattering thoughts of an eſcape, if we neglect ſo great Salvation as he tenders to us in the ways of Peace and Holineſs; that his Righteouſneſs ſhould teach us the neceſſity of our own, and therefore aſſures us,

that

that he loves, aſſiſts, and owns, and will at laſt reward our Piety, that ſhe might adore, and ſerve him here, and be glorified with him hereafter. Let then that eternal goodneſs be my pattern, and let me ſtrive to imitate that perfect Being, that I hope to adore and enjoy for ever; and my Duty be a prelude to my Reward, and a ſteddy and ſerious piety introduce me to the Joys that time ſhall never end.

A Prayer for Saturday *Morning.*

ALmighty God, by whoſe power I was made, by whoſe mercy I have been redeemed, and by whoſe providence and bounty I have been hitherto preſerved and provided for: in mercy look down upon me, and through him in whom thou art pleaſed, accept my Perſon and my Prayers, and my hearty Sacrifice of thanks and praiſe for all thy mercies and favours vouchſafed unto me; for preſerving me the night paſt, and bring-

bringing me once more into thy preſence, to magnifie and adore thy holy Name, for giving me ſo long a ſpace for Repentance, and ſo many invitations to return and live; for all the comforts and advantages of this Life, which thou haſt ſo liberally vouchſafed unto me, and for thoſe glorious expectations of a better. O Lord, what is man that thou ſhouldſt thus be mindful of him! and the Son of Man that thou ſhouldſt thus regard him! But what am I, ſo wretched and miſerable a ſinner, that thy mercies are as conſtant to me as the day, that thou ſhouldſt give thy Son to dye for me, and with all the tenderneſs and compaſſion of a Father invite me to repent and live, that have deſerved nothing elſe but eternally to dye; that thou ſhouldſt follow me with thy goodneſs, whilſt I have purſued my ruine; that thou ſhouldſt uſe all the Arts of Love and Wiſdom to ſave me from the miſery that my ſins deſerve, whilſt I have been

making ſure of my own Damnation. But, O bleſſed Father! let thy mercy at laſt prevail, thy patience overcome my obſtinacy, and thy goodneſs and forbearance lead me to Repentance, and thy holy Spirit make me humble, meek, and tractable, and obedient, and ſo direct and guide me this and all my dayes, that my Converſation may be innocent and unblameable, that I may ſtudy to do good, and through thy mercy come at laſt to the Joys of thy Reſt, through *Jeſus Chriſt* our bleſſed Saviour and Redeemer. *Amen.*

A Prayer for Saturday *Night.*

O Almighty and moſt merciful Father, to whoſe power and goodneſs I owe my Being, and all the Bleſſings that I enjoy: accept my thanks and praiſe for all the mercies thou haſt this day vouchſafed to me; and teach me ſo to uſe the Bleſſings

Bleſſings thou giveſt me here, that I may at laſt be fit for thoſe which are at thy right hand for ever. Lord, forgive me all that I have done amiſs, particularly the ſins of this day, and for the future, teach me ſo to live, that by prudence and innocence, by meekneſs and charity, by the eaſineſs and decency of my converſation, I may adorn the Goſpel of *Chriſt*, and never bring a diſhonour upon that ſacred name. Thou, O Lord, knoweſt the frailties and infirmities of Humane Nature, how apt we are to repine at thy dealings with us, to envy our Superiours, to deſpiſe our Equals, and cenſure all: How eaſily a Temptation prevails upon us, how readily we yield to a luſt, and are overcome by every attempt to turn us from our Duty: In pity look down upon me, and forgive me what is paſt, and ſo arm me by thy grace and aſſiſtance for the future, that I may entirely reſign my Will to thine, and chearfully ſub-

mit to all thy diſpenſations ; that I may behave my ſelf with all due regard to my betters, with meekneſs and condeſcention to my Inferiours, and with all imaginable candour, and charity to all ; that I may walk warily and circumſpectly amidſt the dangers and temptations that incompaſs me, and by patience and continuance in well doing, ſeek for Glory and Honour, and Life Eternal. O Lord, receive me this night into thy protection and care, watch over me whilſt I ſleep, and raiſe me again in health and ſtrength to praiſe thee, through *Jeſus Chriſt* our moſt bleſſed Saviour and Redeemer. *Amen.*

A Letany or general Supplication to be ſaid at any time.

O God the Father, the Creator and merciful Preſerver of Man, have pity and compaſſion on me a miſerable ſinner.

O God

O God the Son, the Saviour and Redeemer of the World, have mercy upon me.

O God the Holy Ghoſt, by whoſe power and aids we are guarded, preſerved, and kept, have mercy upon me.

O merciful Lord, by whoſe wiſdom and providence all things are ordered and directed for our good; receive me into thy protection and care, and watch over me for my good, good Lord, I beſeech thee.

From the Heats of Paſſion, from the ſurprize of Luſt, and the uneaſineſs and miſchief of a proud and ungovernable Spirit, good Lord deliver me.

From the murmurs and difficulties of a narrow Fortune, from the Inſolencies and Vanities of Wealth, and from the deſigns of wicked Men, from the ſnares of my own Heart, from the malice of the Devil, and an inevitable danger, good Lord deliver me.

From the withdrawing of thy Grace, and from a ſtrong Temptation, from the ſad effects of melancholly or deſpair, and evil Opinions, good Lord deliver me.

That it may pleaſe thee to give me an humble, thankful, and obedient Heart, a tractable Will, a quiet and eaſie Spirit, governable Affections, and a devout Soul, good Lord I beſeech thee.

That I may ſtudy to be quiet, and do good, that I may live as becomes the Goſpel of *Chriſt*, that I may be always under the guidance and protection of thy Grace and Providence, and with the fruits of Righteouſneſs adorn my holy profeſſion, good Lord I beſeech thee.

That my Failings may make me more careful and vigilant, that I may ſtill retain a penitent Heart, and due ſenſe of my ſins, and by thy Grace live an Inſtrument of thy Glory, good Lord I beſeech thee.

That

That I may believe all thou haſt ſaid, and do all thou commandeſt; that I may fear, and praiſe, and adore, and love thee, and be numbred with thy Saints in Glory everlaſting, good Lord I beſeech thee.

That my Converſation may be eaſie and unblameable; my Life holy, exemplary, and uſeful; that I may ſo live, that I may be fit to dye, and ſo dye in thy Faith and Fear, that I may be ever happy with thee, good Lord I beſeech thee.

O Lord hear and anſwer my Prayers, for *Chriſt Jeſus* his ſake. *Amen, Amen.*

A Short Prayer for any Morning.

O Almighty Father, to whoſe goodneſs I owe the ſafety and protection of the paſt night, do thou vouchſafe to accept my Praiſes for the ſame, and renew thy mercy with

the day: let me as conſtantly ſhare the light of thy Spirit, as that of the Sun; let thy Law this day be my Guide, thy Power defend me, and thy Grace direct me, that every day thou addeſt to my Life, may make me fitter for the great Day of Accounts; and thy Mercy for the joys of thy Reſt, through *Jeſus Chriſt* our Lord. *Amen.*

A Short Prayer for the Evening.

O Almighty and moſt merciful Father, who delighteſt in ſhewing mercy, and doing good; pardon the ſins I have committed, and teach me Thankfulneſs for the mercies I have this day received: continue thy watchful eye of providence over me: defend me this night from all evil accidents, ſin and danger; refreſh my Body with moderate reſt and ſleep, adorn my Soul with the Graces

Graces of thy Holy Spirit, and ſave both Body and Soul in the day of our Lord *Jeſus Chriſt*. *Amen.*

A Prayer to be uſed at our coming into Publick Prayers.

GOod God be merciful unto me in the pardon of all my ſins: let not their guilt intercept our Prayers, nor hinder the deſcent of thy Bleſſings; but do thou teach us how to ask, and anſwer our petitions, for *Jeſus Chriſt* his ſake. *Amen.*

A Prayer to be uſed when hindred from Publick Prayers.

OMoſt gracious and eternal Father, who haſt promiſed to accept of Mercy inſtead of Sacrifice; let not my abſence from it, deprive me of the Bleſſings of thy Houſe, but of thy goodneſs pardon my O-

miſſion, and let me ſhare the benefit of thy Peoples Prayers, for *Jeſus Chriſt* his ſake. *Amen.*

A Prayer for the Proſperity of the Church and Religion eſtabliſhed.

O Bleſſed Father who haſt brought this Nation out of Darkneſs into thy marvellous Light, and eſtabliſh'd amongſt us thy true Religion and Worſhip, & by thy good Providence haſt hitherto defeated the deſigns of all thoſe that have conſpired againſt it, and preſerved the Church thy own right hand has planted in theſe Nations; do thou continue its Protector and Defender; and let no Weapon formed againſt it ever proſper. Let mercy and truth here meet together, let righteouſneſs and peace kiſs each other, and dwell together in our Land; and let our unprofitableneſs never provoke thee to take thy Goſpel from us, nor ſuffer the Gates

Gates of Hell to prevail againſt thy Church eſtabliſh'd amongſt us; but do thou, O Lord, be with it to the end of the World, and teach all that profeſs and own her Communion, never ſo far to diſtruſt thy Providence, nor be miſled by a miſtaken Zeal, as under pretence of that, to do any thing unworthy of our holy Faith, or inconſiſtant with the Piety we owe to thee our God, or the Obedience we owe to our gracious Soveraign; but teach us ſo to live, that by meekneſs and charity, by loyalty and obedience, by peace and holineſs, that by good works and well-doing, the world may ſee in our lives the characters of that Faith once delivered to the Saints; and in thy mercy thou mayeſt continue to us the ineſtimable Bleſſings of that Religion we enjoy, till all the World ſhall be one Fold and one Flock, under the great Shepherd and Biſhop of our Soul, *Jeſus Chriſt* our moſt bleſſed

bleſſed Saviour and Redeemer. *Amen.*

A Prayer for a Woman with Child.

O Almighty God, who knoweſt our Members yet being imperfect, and formeſt us in the Womb; have mercy on the Fruit of mine; give it a perfect underſtanding, and perfect limbs; and when thou bringeſt it to the Birth, enable me to bring forth: yet becauſe in thy juſt indignation againſt Sin, thou haſt determined that the Woman ſhould bring forth in Sorrow, give me ſtrength and patience to undergo my doom; and let thy pity and compaſſion ſupport me under my pangs and throws, and in thy good time deliver me out of them; and all for his ſake who was born of a Woman *Jeſus Chriſt* the Righteous. *Amen.*

A Thanksgiving after Child-birth.

O Father of all Mercies, and God of all Comfort, who haſt heard me in the time of trouble, and been my Helper and Deliverer; vouchſafe to accept my humble thanks and praiſe, for this thy great goodneſs towards me. Let not my Joy, that a Child is born, make me forget thy goodneſs, who didſt faſhion all its Members; and however I may forget my pain, let me never forget thy mercy, but teach me ſo to manifeſt my ſelf truly thankful, by a holy Life, that a fruitful Womb may be really a Bleſſing, and all that are, or ſhall be mine, may be thy Children, through *Jeſus Chriſt* our Lord. *Amen.*

A prayer for one that is troubled in mind

O Father of mercy, from whom comes every good and perfect Gift,

Gift, ſpeak peace to my Soul, ſay unto it, I am thy Salvation. O Lord be merciful to me a Sinner; heal my Soul that has ſinned againſt thee! O bleſſed Father, ſuffer me not to be tempted above what I am able to bear, but with the Temptation make me a way to eſcape it! O contend not for ever with a poor Mortal; be not always wrath with a Soul thou haſt made! O ſweet *Jeſus* that was tempted like to poor Sinners, that thou mighteſt be touched with a feeling of our Infirmities, and be ready to help in the time of need. O help me in my time of need! Say unto me, *thy Sins be forgiven.* Deliver me from the ſnares of Death that encompaſs me, from the pains of Hell that take hold upon me. O be merciful unto a Soul thou haſt redeemed, deliver me from thy Wrath and from everlaſting Damnation. *Amen.*

A Prayer againſt evil Thoughts.

O Eternal God, before whom all things are open and naked, who knoweſt my thoughts before they are formed, and art privy to the ſecret motions of my Heart, before they aſſume the turpitude of Sin: be thou pleaſed, that thy Grace may prevent every vicious Inclination, that may ariſe in my Heart, and ſtifle all my propenſities to ſin: Speak the word, and heal the corruption from whence they ſpring. Let the bleſſed Spirit ſo influence, and direct, and ſanctifie all my Thoughts, that a ſecret guilt may not harbour there, but all my intentions and ſecret purpoſes may be regulated by thy Will, and conformed unto thy Law, for *Jeſus Chriſt* his ſake. *Amen.*

Another

Another.

O Almighty and moſt merciful Father, who art a ſearcher of the Heart, and a tryer of the Reins, and before whoſe Tribunal I muſt one day account for every Guilt that ſtains my Thoughts; be pleaſed ſo to guide, direct and govern them, that they may not wander when they ſhould attend thy Service; that neither envy, folly, luſt, nor paſſion, may dwell there, but they may be always righteous in thy ſight, through *Jeſus Chriſt* our Lord. *Amen.*

A Prayer before, or in a Journey.

O Almighty God, whoſe power rules over all, and whoſe providence extends it ſelf to the whole Creation; receive me into thy protection and care, and give thy Angels charge to keep me in all my ways:

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Deliver me from the ſnares of wicked men, that may purpoſe to overthrow my goings: Bring both my Soul and Body ſafe to the place where I would be, and let no evil befall me in my way. O preſerve my goings out and my comings in, henceforth and for evermore. *Amen.*

A Parents Prayer for Children.

O Bleſſed Father, whoſe Gift and Heritage Children are, in mercy look down on mine; make them thy Servants; be thou unto them a God and a Father, and ſhow them thy Salvation. Teach them to fly youthful luſts, and ſo to live, that out of their Lives thou mayeſt perfect thy own praiſe: make them holy and innocent, harmleſs and unblameable; guide them with thy Council, keep them in thy ways, and let them never depart from thy Statutes. O ſuffer them to come unto thee,

thee, and forbid them not, but make them a part of thy Kingdom here, and receive them into thy Glory hereafter, for *Jeſus Chriſt* his ſake, *Amen.*

A Prayer for a ſick Friend by a particular perſon.

O Father of mercies, who haſt commanded us to pray one for another, and promis'd that the Prayer of the Faithful ſhall prevail: O Lord, let my Prayer enter into thy Ears, and do thou hear me ſinful Duſt and Aſhes, in the behalf of thy Servant, which labours under thy hand. O thou merciful Preſerver of Mankind! preſerve him in this time of trouble from all diſcontent, murmuring, and impatience; and in meekneſs teach him to poſſeſs his Soul, though the ſnares of Death encompaſs, and the pangs of Hell take hold upon him.

O

O ſpeak peace to his Soul! Bid it be of good cheer, thy Sins are forgiven, and ſay unto it, I am thy Salvation: waſh it in the blood of thy Son, cleanſe it from all unrighteouſneſs, and whenſoever thou receiveſt it, receive it into the Manſions of bliſs and joy prepared for thoſe that love and fear thee. But with thee, O Lord, there is nothing impoſſible, and if thou wilt but ſpeak the word, thy Servant may be healed. O ſpeak that comfortable word! and when he is made whole, teach him to ſin no more, leaſt a worſe thing come unto him; but make him thy Servant, and ſhow him thy Salvation; give him eaſe under, or enable him to ſupport all his Sufferings, and whether he live or dye, make him thine; heal his Body, pardon his Sins, and ſave his Soul, and all for thy mercies ſake in *Jeſus Chriſt* our Lord and Saviour. *Amen.*

A Prayer to be ſaid for a ſick Child by a particular perſon.

O Holy *Jeſus*, who didſt vouchſafe to be born of a Woman, and conſecrate the Infirmities of Childhood : Lord, ſpeak the word that this Child may be healed. O let it live to praiſe thee ! But if it be thy pleaſure to take it to thy ſelf, Lord be it according to thy Will : let not mine, but thy Will be done. Teach me patience, humility, and ſubmiſſion, and then Lord do thou whatſoever ſhall ſeem good unto thee ; only let the Child thou takeſt from me be taken into thy Arms. O ſuffer it to come unto thee, and forbid it not ! but let it be one of thy Kingdom to all Eternity, and ſo prepare me to follow, that we may meet together in a joyful and glorious Reſurrection, through *Jeſus Chriſt* our Lord. *Amen.*

A Prayer in time of Sickneſs to be uſed by the ſick perſon.

O Moſt merciful and Almighty Father, who art able to make dry bones live, to ſhew thy loving kindneſs in the Grave, and make the dead riſe up again to praiſe thee, and from whom alone comes Health and Salvation. O thou great Phyſitian of Soul and Body! who healeſt all our Maladies, and forgiveſt our Sins, be thou graciouſly pleaſed to ſpeak the word that thy Servant may be healed: Heal my Soul, and then if it be thy good pleaſure, my Body alſo. Forgive the Sins that provoke thy Wrath, and then ſtop the hand of the deſtroying Angel: prolong my day of Repentance, and let every minute thou addeſt to that, make me fitter for the day of Account. Let my patience be as great as my pains, and thy compaſſion and Grace,

Grace, ſweeten, and ſanctifie all my ſufferings; take away the Sin that gives a ſting to Death, and let not the Grave boaſt a Victory; and for his ſake that took away the Sins of the World, let my many and crying Sins be freely and fully pardoned; that if thou thinkeſt fit to reſtore me to my Health, and prolong my days in the land of the living, I may praiſe thee for thy goodneſs, and declare the Wonders thou doſt for the Children of Men: But if the laſt ſands of my Glaſs are running, and Death is at the Door, I may paſs from Death to Life, and through the Grave to the Joys of thy Reſt; and with him that dyed live for ever, *Jeſus Chriſt* our only Lord and Saviour. *Amen.*

A Thanksgiving after recovery from Sickneſs, to be ſaid by the perſon reſtored to Health.

O Lord, who haſt chaſtened and corrected me, but not given me over unto death; and ſo wrought for thy name ſake, that I am now alive to praiſe thee: O teach me to declare thy works, and from day to day to tell of thy Salvation; that I may daily honour thy Name, and preſerve thy Goodneſs in everlaſting remembrance, that has raiſed me up from the gates of death, and once more reſtored the voice of Joy and Health to my Dwelling. O kindle in my Soul the moſt ſincere and holy Love! Raiſe my heart to the higheſt pitch of Gratitude; and whileſt I have a Being, teach me to praiſe thee with joyful Lips. O let thy loving Correction make me great in thy Favour! and teach me never more to

ſleep

ſleep in Security and Sin. O let it be good for me that I have been afflicted, by teaching me from thence, to learn that my days are but a ſhadow, and my years as nothing, and in my beſt eſtate I am altogether vanity; that I may wait all the days of my appointed time, till my Change ſhall come; and be ready at whatſoever hour my Lord ſhall call: And that thy Scourge may prepare me for thy Love, and thy Correction fit me to be received into thy Arms. Teach me to abhor my own Iniquity, and raiſe my Affections beyond the Vanities of the World, that I may love Thee above all things, my Neighbour as my ſelf, and do good unto all Men; and let thy Angels keep me in all thy ways, that whatever I do I may do all to thy Glory. O let Grace increaſe with my Strength! Let my delight be in thy Law, that I may be exemplary in my Life, and my Light may ſhine before men, that living

living I may live in thy fear, dying I may die in thy favour, and reſt for ever in the felicities of thy choſen, through Jeſus Chriſt my Saviour and Redeemer. *Amen.*

A Prayer to be ſaid by a ſick perſon before he receives the bleſſed Sacrament.

O Almighty God, who haſt numbred my months, and determined my days, and now layeſt thy hands upon me that I may remember my latter end: O Lord improve the mercies of thy Rod, and prepare me for the period of my life, that is haſting by like a Shadow, and like a Dream when one awaketh. O Lord in my fleſh there dwells nothing but evil, there is no ſound part in my Body; I am nothing but Wounds and Bruiſes and putrifying Sores, and the thoughts of my heart have been

only evil, and that continually. O how often have I ſlighted the tender offers of thy mercy! how often have I turned my back upon the Sacred Ordinance in remembrance of thy Son, or roſe from thence to return with greedineſs to my former ſins: But now thou haſt brought my ſins to remembrance, my iniquities go over my head, and are like a ſore burthen too heavy for me to bear; but with thee O Lord, there is nothing impoſſible, if thou wilt thou canſt make me clean. Good Lord ſpeak the word, that thy Servant may be healed! heal all my maladies and forgive my ſins; receive a prodigal into thy Arms; make me worthy to taſte of thy Supper, and caſt not forth a ſinner that comes unto thee. O Lord ſend down thy help from above, to create a clean heart, and renew a right ſpirit within me: purge me that I may be clean, give me a Repentanee never

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to be repented of, and ſuch a Faith as works by Charity; and let thy Charity teach me to forgive my enemies, to bleſs them that curſe me, and pray for thoſe that deſpitefully uſed me, that thus cloathed with the Graces of thy Spirit, I may be fit for the Supper of thy Son, and gather a double portion of thy Heavenly Manna before my approaching day of reſt. All which I humbly beg for *Jeſus Chriſt* his ſake my bleſſed Saviour and Redeemer. *Amen* and *Amen.*

Prayers to be ſaid in the time of Sickneſs by the ſick perſon.

For Acceptance.

LOrd turn thee, and have mercy on me, for I am deſolate, and in Miſery! O God make haſte unto me, thou art my Helper and

Deliverer, make no long tarrying, O my God! Hear my crying, O God, give ear unto my Prayer! for thou art God alone, and none can deliver as thou doſt: O let my Prayer enter into thy Ears.

Confeſſing Gods Providence and his Juſtice in afflicting.

O My God, 'tis thy hand that has laid trouble upon my Loins! 'Tis thou that chaſteneſt and correcteſt man for Sin, and afflictions riſe not out of the Duſt. O how juſtly mighteſt thou have chang'd thy Rod into a Scorpion, and my light affliction into everlaſting Burnings! O how dreadful had been my Doom, hadſt thou entred into Judgement with me, and rewarded me according to my deſervings!

Confeſſion of Sins.

O Bleſſed Father, how often, and how long have I ſinned againſt thee! my Sins are all in thy ſight, and mine Iniquities are not hid from thee; thou canſt tell over all my back-ſlidings, and call my ſins by their Names, for they are all open and naked in thy ſight! O whither then ſhall I go from thy preſence, whither ſhall I fly, or what ſhall I do? If I take the Wings of the morning, they cannot carry me from thy Spirit, or my own Conſcience; nor is there any darkneſs or ſhadow of Death where I may hide my ſelf! O how often have I ſtopped my Ears when thou didſt call me to Repentance, and how juſt would it be with thee to mock now my Calamity is come.

Deprecating puniſhment.

O Remember not againſt me my former iniquities, help me, O God of my Salvation, for the Glory of thy Name! O ſuffer not thy whole diſpleaſure to ariſe, but deliver me, and purge away all my ſins, for thy name ſake; let not Death be their Wages, nor Hell their Portion!

For pardon of Sin.

O Bleſſed *Jeſus*, who cameſt on purpoſe to ſeek and ſave that which was loſt! O bleſſed Father, that wouldſt have all men come to Repentance, and none to periſh! be merciful to a Sinner. O be merciful to my ſin, for it is great! Blot out my Tranſgreſſions as a Cloud, waſh me in that Fountain opened for ſin and uncleanneſs; and juſtifie me freely through the Redemption that

that is in *Jeſus Chriſt* : O ſay unto my Soul, thy Sins be forgiven thee, and I am thy Salvation !

A Prayer for Holineſs.

O Thou that art the God of all Fleſh, there is nothing too hard for thee ; O ſay unto me, I will be thou clean ! and be it unto thy Servant according to thy word : redeem me from all iniquity, and ſanctifie me throughout ; and with the bloud of *Jeſus Chriſt* purge my Conſcience from dead works to ſerve thee the living God.

A Prayer for true Repentance.

O Holy Father, give me a Repentance never to be repented of ! put thy Laws into my Heart, and write them upon my Soul. O do thou turn me that I may be turned ; draw me, that I may run after thee ;

give me an Heart of Fleſh, and out of a Stone raiſe up a Child to *Abraham*! O teach me to abhor my own iniquities, and let it be my meat and drink to do thy will!

For Faith, Hope, and Charity.

LOrd I believe, do thou help my unbelief; give me a Faith ſtrong and ſtedfaſt; let it work by Love, and bring forth Fruits meet for Repentance. O thou that art the hope of all the ends of the Earth! be thou my Hope: let my Hope be in thee; and let it be ſuch as will purifie from all filthineſs both of Fleſh and Spirit.

O thou God of Love! take from me all Rancour and Malice, give me Brotherly Kindneſs and Charity: give me a Heart tender and compaſſionate, and teach me to love my Brother as my ſelf, my God above all things, and let my Charity be ſuch as will never fail. *For*

For removing the Suffering, or patience under it.

O Bleſſed *Jeſus* that art touched with the ſenſe of our Infirmities! take this Cup from me, nevertheleſs not my will, but thy will be done; and if it cannot paſs from me except I drink it, O merciful *Jeſus*! give me patience whilſt I taſte the bitter Cup; remember thy Agonies, and pity mine: And tho' my Soul be ſorrowful unto Death, be thou ſtill my God; leave me not, nor forſake me. O be thou my Comforter, and help me in the needful time of trouble.

For Recovery.

O Thou that art the God of Health and Salvation, reſtore the voice of Joy and Health to my Dwelling, that I may come into thy Gates

with Thankſgiviug, and into thy Courts with Praiſe. O let me live to praiſe thee in the great Congregation and tell how great things thou haſt done for my Soul.

For a ſanctified uſe of Afflictions.

O Merciful Father, who ſcourgeſt thoſe thou loveſt, and chaſtiſeſt thoſe thou wilt receive; let thy loving Correction purge out all my Droſs, and make me great in thy favour. O let me learn thy Statutes in the School of Affliction, and let it be good for me that I have been afflicted: Let thy Hand awake me from my ſecurity in ſin, let it teach me to call my own ways to remembrance, and turn unto the Lord, to remember my latter end, and know, that in my beſt Eſtate I am altogether Vanity. Let the remainder of my Life be thine, and let

let nothing ſeparate me from thy Love and Service. But let the little time thou art pleaſed to ſpare me before I go hence and be no more ſeen, make me ready whenſoever my Lord ſhall call.

For preparation for Death and Judgment.

GOod Lord have mercy upon me, fit me for the great and dreadful Day, prepare me for that account I am to give; and becauſe I cannot anſwer thee one of a Thouſand, O let thy Sons Merits plead for me, and accept his Sufferings as a propitiation for my ſins: In him be thou well pleaſed, make me ready to go down to the gates of the Grave, that when I ſhall no more ſee the Inhabitants of the World, and remain no longer in the Land of the Living, and have finiſhed like

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an Hireling my Day, I may be bleſſed in the Felicities of thy choſen; and with thy holy Saints and Angels bleſs and praiſe thy Holy Name for ever and ever. O Lord, hear my Prayers, and let my Cry come unto thee for *Jeſus Chriſt* his ſake, my bleſſed Lord and Saviour, *Amen.*

Who haſt taught me to pray for what thou knoweſt needful for me, ſaying, *Our Father which art in Heaven, hallowed be thy Name*, &c.

[*When you have little hopes of recovery you may add,*]

Bleſſed Father, who didſt frame me in the womb, and knoweſt all my Members yet being imperfect, and haſt appointed that when the Body turns to duſt, the Spirit ſhould return to the God that gave it: O Lord into thy Hands I commend my Soul, thou gaveſt it, and it is thine! O Lord receive thy own, thou madeſt it; O reject not the works of thy own Hands! 'tis thine by pur-

purchaſe, O do thou receive what thou haſt redeemed! O Lord thou God of Truth. O my Redeemer, thou waſt dead and art alive, and liveſt for ever! O ſay unto thy Servant, be of good chear, thy ſins are forgiven thee! In thee I truſt, let me never be confounded. O make my Death pretious in thy ſight, and number me with thy Saints in Glory everlaſting. Come, Lord *Jeſus*, come quickly; O receive my Spirit, and let it be with thee, O *Chriſt*, *Amen* and *Amen*.

I therefore divide the foregoing Prayer, becauſe the weakneſs of ſome perſons will not permit a continued Prayer, and that the ſick perſon may moſt frequently uſe ſuch parts as his Diſcretion ſhall direct.

A Prayer to be uſed by the Friends of the Sick when there is no hope of Recovery, or if ſtrength will permit, by the ſick perſon.

O Father of Mercies, receive a ſinner to thy Arms! O thou great Biſhop of Souls, receive thy ſervants Soul. O thou great Shepherd of *Iſrael*, receive a ſheep of thy own Fold! O bleſſed Comforter, compleat the Image of *Chriſt* in thy ſervants Soul, make ſupplications for it, and perfect in it the works of Grace, of Faith, and Repentance, of Love, and holy Obedience, and let there be nothing wanting to fit it for everlaſting reſt, with the Souls of juſt men made perfect.

O God that formed it, have mercy upon it! O God that made it, do thou be pleaſed to ſave it! O bleſſed *Jeſus*, that didſt dye to ſave Souls, have mercy upon thy ſervants!

O

O Holy Ghoſt, that haſt ſanctified it, ſuffer it not to periſh ! O God moſt holy, O Lord moſt mighty, O holy and merciful Saviour, deliver it from the bitter pains of Eternal Death, and receive it into thy Arms, O bleſſed *Jeſus* our only Saviour and Redeemer. *Amen.*

A Prayer for the 30th *of* January.

O Moſt juſt and holy God, who haſt viſited us for our ſins, and ſcourged us for our Iniquities, and poured out the Viols of thy wrath upon this ſinful Nation ; in mercy look down upon it, and ſpare us when thou makeſt Inquiſition for Bloud : Let not that of this day be required at our hands, nor the bloud of that bleſſed Martyr be upon us or our Children ; but do thou ſpare though we deſerve puniſhment, and in thy wrath think upon mercy :

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pardon our many and crying ſins, and let not the judgments fall upon us which they deſerve, but ſpare us, Lord, moſt holy, O God moſt mighty, and deliver us from the bitter pains of Eternal Death. O thou God of mercy, have compaſſion on the People of theſe Kingdoms; bleſs every one of them, in turning them from their Iniquities: Let Temperance and Charity, let Peace and Holineſs, and Loyalty meet and dwell together in our Land, and be thou our Saviour and our God, and ſhew us thy ſalvation. Bleſs me alſo, O my Father! and hearken not to my ſins that cry for vengeance; let their guilt never draw down thy anger upon this Kingdom, but hearken to the bloud of thy Son which cries for Mercy, and teach me and all the People of this Kingdom to render unto *Cæſar* the things which are his; and to pay all due Obedience to our Soveraign, ſubmitting

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to the higher Powers, not only for Wrath, but for Conſcience ſake, and let the guilt of Rebellion or Bloud never more be upon us, and all for his ſake who dyed for Sinners, *Jeſus Chriſt* our Lord and Saviour. *Amen.*

A Thanksgiving for the 13th *of* February, *being their Majeſties Day, or a Prayer for their Majeſties.*

O Almighty God, who haſt defeated the Malice and Deſigns of all the Enemies to this Monarchy, aud brought our Soveraigns in Peace and Honour to the Throne of their Anceſtors, thy Holy Name be bleſſed and praiſed: Continue thy eſpecial Care and Providence over them, and make them a Bleſſing to theſe Nations: Give all their Subjects a due ſenſe of that Obedience they owe to them; and let no Deſign proſper againſt them; but continue to theſe King-

Kingdoms, the Bleſſings they enjoy under their Government; and by a ſteddy and unſhaken Loyalty, and chearful ſubjection, teach us to manifeſt our ſelves thankful for them: Protect their Perſons, direct their Councils, and with Victory and Succeſs crown their Arms; and after a long and happy Reign, crown them with Glory and Immortality, for *Jeſus Chriſt* his ſake. *Amen.*

A Thanksgiving for the 5th *of* November.

O Almighty God, who didſt in a wonderful manner diſcover and diſappoint the ſecret Machinations of wicked men againſt this Church and Kingdom; and bring to ſhame and juſtice, the Authors of that black Deſign: let the Imaginations of ſuch men never better proſper; but let their

their wickedneſs fall upon their own Heads, and their miſchiefs return in ſhame and confuſion on themſelves; and to thy Name be eternal thanks and praiſe for this thy great mercy and deliverance; and do thou, O Lord, that haſt hitherto been good to us, beyond our hopes, and poured down thy Mercies upon us, when we could expect nothing elſe but the ſeverities of thy Juſtice: Continue thy Favours to this Church and Kingdom, and give us all a due ſenſe of thy mercies, that we may ever be ſhewing forth thy praiſe from Generation to Generation through *Jeſus Chriſt* our Lord. *Amen.*

A Prayer for the peace of the Church and State.

O Moſt holy Father, who art the Author and God of peace and love, infatuate the Counſels of all ſuch

ſuch as would embroyle this Church and Kingdom, and defeat the deſigns of all thoſe that promote diviſions or ſedition. Open the Eyes of thoſe poor miſled People that have been abuſed by the pretences of Religion and Liberty: make them ſenſible of the black deſign concealed under thoſe ſacred Names; and teach all the people to ſtudy to be quiet, and do their own buſineſs; to love and pray for Peace; to lay aſide heat and paſſion, and to join together in the ſame mind, and in the ſame judgement: Let there be peace within our Walls, proſperity within our Palaces, and do thou proſper thoſe that ſtudy and pray for the Peace of our *Jeruſalem*, and all for his ſake who is the Prince of Peace, *Jeſus Chriſt* our bleſſed Saviour and Redeemer. *Amen.*

A Thanksgiving for the 29th *of* May.

O Almighty God, who by thy wonderful Providence didſt reſtore our late dread Soveraign to his Kingdom, and thereby deliver us from the miſeries of Anarchy and Confuſion, and ſettle this Church and Monarchy upon the foundation of Piety and Juſtice: reſtoring our Soveraign to his juſt and undoubted right, and us to the bleſſings of Religion, and the felicities of a juſt, wiſe, and eaſie Government. O Lord, make us all ſenſible of thy great goodneſs to us herein; and teach us to manifeſt our thankfulneſs for the ſame, by living in all Piety and Devotion to thee our God, and all due Obedience to our Soveraign Lord the King, and ſtudying to promote Peace and Holineſs, Charity and Juſtice amongſt men; and let thy preſent favours fit us for thoſe which

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are Eternal, through Jeſus Chriſt our Lord. *Amen.*

A Prayer for the Second of September, *being the Fire of* London.

O Almighty God, who haſt in many and extraordinary ways puniſhed this ſinful Land; and didſt in the dreadful Fire teſtifie thy wrath and indignation againſt us, and puniſh the ſins of this wicked Nation; O Lord, do thou teach us to ſee the things that belong to our *peace, before they are hid from our eyes*; and let thy judgment imprint upon us ſuch a ſenſe of our manifold provocations, and impieties, that we may amend our ways, and doings, *and turn unto the Lord our God,* and thy anger may ceaſe from us. O good God! do thou put a ſtop to the prevailing Luxury and Prophaneneſs, and revive amongſt us ſuch a ſpirit of Pie-

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ty and Devotion, that our Lives may be agreeable to the purity of that Religion thou haſt eſtabliſhed amongſt us; and we may at laſt receive the end of our hopes, the ſalvation of our Souls through Jeſus Chriſt our Lord. *Amen.*

A Prayer in the time of any common Affliction or Calamity on the Kingdom.

O Almighty God, who in thy Juſtice haſt laid thy afflicting hand upon us, and juſtly puniſhed our crying Sins; in thy mercy look down upon us: give us a true ſenſe and hearty deteſtation of all our impieties; and let thy Rod correct us to amendment, and our Repentance remove thy Judgment, and fit us for thy pity and compaſſion. O turn us good Lord, and let thy anger ceaſe from us! and till thou thinkeſt fit

fit to remove thy Rod, give us patience under it, and better us by it; and in thy good time deliver us from it: for his ſake who ſuffered for us, Jeſus Chriſt the Righteous. *Amen.*

A Servants Prayer.

O Almighty God, who in thy wiſdom haſt made different ranks of Men, and giveſt bleſſings ſuitable to every ſtate and condition: Look down upon me, and give me grace, with patience and diligence, with fidelity and chearfulneſs, in that ſtate of life in which thou haſt placed me, to do my duty: and do thou at laſt receive me among thy faithful Servants, for his ſake who took upon him the form of a Servant, Jeſus Chriſt. *Amen.*

A Prayer for the Catholick Church, *and all* Chriſtians *of whatever Communion.*

O Almighty God, who in thy juſt Judgments has permitted ſome of the once flouriſhing Churches of Chriſt to be trodden down by the common Enemy of the Goſpel; and others to fall into Errours; and many Diviſions to ariſe amongſt the Profeſſors of thy Holy Name; in thy good time have mercy on thy Church; heal all her Breaches, and unite all *Chriſtendom* into one Fold under the great Shepherd and Biſhop of our Souls, Chriſt Jeſus. O do thou ariſe, and have mercy upon *Sion*, and let our Heats and Animoſities never bring a ſcandal upon our Holy Faith; but teach us Charity, and Compaſſion one towards another, and do thou pity and forgive us all; and however diſtant, and

irreconcilable our Opinions, and outward Communion may be, yet do thou unite us in the Bonds of Charity and Holineſs, and teach us to pitty and forgive, and pray for one another; and do thou hear us all, for his ſake who is our Mediator and Advocate, Jeſus Chriſt our Lord. *Amen.*

A Prayer for Enemies.

O Almighty God and moſt merciful Father, who haſt compaſſion upon all men, and hateſt nothing that thou haſt made; who ſendeſt thy Rain upon the Juſt, and upon the Unjuſt, and art merciful to the Evil as well as Good; forgive and turn the Hearts of all my Enemies. O moſt holy Jeſus, who diedſt for thy Enemies, and didſt lay down thy Life to make their Peace, through the Bloud of thy Croſs, and reconcile

cile us to our God, and one to another; do thou do Good to them that hate me, bleſs them that curſe me, and be merciful to them that have reproached or deſpitefully uſed me: Do thou forgive, and teach me heartily to forgive them too, and ſo to overcome Evil with Good, that I may be the Child of my Father which is in Heaven, and receive the Bleſſing of the Merciful, in thy Glorious Kingdom, O bleſſed Jeſus, my only Saviour and Redeemer. *Amen.*

A Prayer for all Diſſenters.

O Moſt Holy Father, who in thy Wiſdom didſt foreſee that an Enemy ſhould ſow Tares in thy Field, and Diviſions come, and yet in thy Juſtice haſt pronounced a Woe againſt them by whom Offences come; have pity and compaſſion on the poor miſled People in

theſe Kingdoms ; forgive all they have hitherto done amiſs ; and for the future open their Eyes that they ſee the Ways of Truth and Peace : Take from them all Prejudice and Paſſion, all Wilfulneſs and Carnal Ends ; and ſo direct and guide thoſe thou haſt appointed to watch over their Souls, that by their Piety and their Prudence, their Patience and Tenderneſs, they may be brought into the Boſom of the Church ; and we may be joined together in the ſame Mind, and in the ſame Judgement ; and all as one Man unite to ſtem the Tide of Irreligion and Prophaneneſs ; and ſo live together in Peace and Piety, that as we have but one Faith, and one Lord, ſo we may have but one Heart and one Way ; and at laſt obtain the end of the ſame common Hope, the Salvation of our Souls ; and all for his ſake, who is the Prince of Peace, and Great Shepherd and Biſhop of

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our Souls, Jeſus Chriſt our bleſſed Saviour and Redeemer. *Amen.*

A Prayer for Patience and Content.

O Almighty and moſt merciful Father, who by thy Providence doſt wiſely order all things for the Good and Welfare of Mankind, and doſt diſpenſe thy Mercies and thy Judgments as ſeems to thee moſt expedient to that great End, placing every one in ſuch circumſtances as thou knoweſt beſt and fitteſt for them: Teach me perfectly to reſign my ſelf to thy will; and not only without murmuring, peeviſhneſs, or repining, to ſubmit to thy diſpoſal; but with Patience and Content, to acquieſce in whatever Tryal or Condition thou haſt ordered or appointed for me; that at laſt, through his Merits who haſt ſuffered for us, leaving us an Exam-

ple that we ſhould follow his Footſteps; I may attain to the Reſurrection of the Juſt; and having ſubmitted to thy Will here on Earth, may with thy Holy Angels eternally do thy Will in Heaven; and with them adore and praiſe thy Name for ever and ever. *Amen.*

A Prayer for Repentance.

O Almighty and moſt merciful Father, who wouldſt not the Death of a Sinner, but rather that he ſhould repent and live; and haſt commanded all Men every where to repent; have Mercy and Compaſſion on me, ſinful Duſt and Aſhes: Teach me to call my own Ways to Remembrance, and with Sorrow and Indignation to look back on my paſt Iniquities, and mourn for them. The Hearts of Men are in thy Hands, O Lord! and thou turneſt them where thou

thou wilt; O do thou create a clean Heart, and renew a right Spirit within me! Give me a true Senſe of, and a hearty Deteſtation of all my Sins; teach me ſincerely to reſolve againſt them, and give me Grace to be true to my Reſolutions; and let my Repentance be ſuch, as is never to be repented of; a Repentance to Salvation: And all for his ſake in whoſe Name thou haſt commanded Repentance and Remiſſion of Sins to be preached to all Nations, Jeſus Chriſt my bleſſed Saviour and Redeemer. *Amen.*

A Prayer for Holineſs.

O Moſt Holy and Eternal Father, who art of purer Eyes than to behold the leaſt Iniquity with Approbation; and haſt declared, that without Holineſs no Man ſhall ſee the Lord: Do thou purge me from

all Filthineſs both of Fleſh and Spirit; teaching me to deny all Ungodlineſs and worldly Luſt, and to live righteouſly, ſoberly, and godly in this preſent evil World. O make me holy in all manner of Converſation! and holy as thou art holy; and ſo to live before thee in Holineſs and Righteouſneſs all my Days, that at laſt with thee, O moſt holy Father! I may receive the Fruits of Holineſs; and with them that by well doing, ſeek for Glory, and Honour, and Immortality, Eternal Life; and all for the ſake of thy Holy Child, Jeſus Chriſt the Righteous. *Amen.*

A Prayer for Faith.

ALmighty God from whom comes every good and perfect Gift, and who art the Author and the Giver of every good thing; do thou purge out my Diffidence and Infidelity:

lity; ſtrengthen and encreaſe my Faith; let it be vigorous and lively, and let it work by Charity; let it influence my Life and Practice; and teach me ſo ſtedfaſtly to look up to the Author and Finiſher of my Faith, that I may chearfully run in the ways of thy Commandments, and diligently keep thy Statutes; and at laſt be happy among them that believe, and be received with thy Faithful Servants into the Joys of thy Reſt, through Jeſus Chriſt our Lord. *Amen.*

A Prayer for Grace.

O Moſt merciful Father, who knoweſt me to be ſet in the midſt of ſo many and great Temptations, that by reaſon of the Frailty of my Nature, I cannot always ſtand upright; and haſt promiſed to give thy Spirit to them that ask it: O Lord let thy

Grace be ſufficient for me! Manifeſt thy Strength in my Weakneſs; and in all Tryals and Temptations let thy Grace be preſent with me, that when I am tempted I may not fall, but through thy Aſſiſtance eſcape the Snares of Sin and Folly; and ſo run the Race that is ſet before me, that I may at laſt obtain the Crown of Righteouſneſs; all which I humbly beg for his ſake, who is the Son of thy Love, Jeſus Chriſt my Lord and Saviour. *Amen.*

A Prayer for content in, and a right uſe of Proſperity.

O Almighty God, who knoweſt how uneaſie we are in the midſt of Plenty; how ready to murmur even in the poſſeſſion of all Temporal Bleſſings; and when thy Providence is moſt indulgent towards us, to create to our ſelves Occaſions to complain:

complain: Do thou, O Lord, remove from me all Pride and Peeviſhneſs, all Uneaſineſs and Diſcontent; ſweeten my querulous Nature, and add to thy other Bleſſings, a Spirit ſerene and eaſie, humble and contented; and let thy Grace teach me how to abound, to be chearful and thankful in the Enjoyment of the Bleſſings thou beſtoweſt upon me; and ſo to uſe them, that they may make me ſuch Friends as will never fail, and fit me for the everlaſting Poſſeſſion of true Riches in Bliſs, and Glory, through Jeſus Chriſt our bleſſed Saviour and Redeemer. *Amen.*

A Prayer for Temperance.

O Moſt Holy and ever bleſſed Jeſus, who haſt conſecrated the Infirmities of Humane Nature, by taking upon thee our Fleſh; and not only taught us by thy Example

to govern our Paſſions, and bound our Appetites, but promiſed to aſſiſt in well-doing all that call upon thee: Help me, I beſeech thee, for the Glory of thy Name; and ſo conſtantly protect me by thy Grace and Goodneſs, that no Temptation may betray me to Intemperance; that my Table may never become a Snare to me; nor the indulging of my Appetite deſtroy that for which Chriſt dyed; but give me a perfect Conqueſt over my Appetite, and teach me to live up to the ſtricteſt Rules of Temperance, that no Diſorders of Body or Mind may ever prejudice my Health, or ſtain my Innocence; but that in my Body and my Spirit, which are thine, I may glorifie thee, O bleſſed Father, through Jeſus Chriſt our Lord. *Amen.*

A Prayer for Meekneſs and Humility.

O Moſt merciful Father, who knoweſt the Vanity and Infirmities of humane Nature, and doſt promiſe to pity and forgive them: Have Mercy on me, vain Duſt and Aſhes, and forgive all my Vanity and Ambition: Let not the Reputation, or Opinion of any thing that is great or good in me, puff me up, or make me inſolent and uneaſie to the meaneſt Perſon; but do thou, O bleſſed Father! who putteſt a value on the Ornament of a meek and humble Spirit; ſubdue every proud and aſpiring thought, and teach me to learn of him that is meek and lowly, and find Reſt to my Soul from all thoſe uneaſie Vanities that attend on Haughtineſs and Ambition: And all for his ſake, who was the great pattern of Meekneſs and Humility, Jeſus Chriſt the Righteous. *Amen.*

A Prayer for Chaſtity.

O Moſt holy Father, who art of purer Eyes than to behold the leaſt Iniquity with Approbation, and commandeſt that we ſhould be pure as thou art pure: do thou purifie me from all filthineſs both of Fleſh and Spirit; let no Uncleanneſs pollute my Body; no Luſt defile my Soul, but let my Body be holy and undefiled, as the Temple of the Holy Ghoſt; and my Soul pure from every unclean thought and irregular deſire; and all my Words and Actions modeſt and innocent; and teach me ſo entirely to conform to the ſtricteſt Laws of Chaſtity, that at laſt with thoſe that have kept themſelves unſpotted from the defilements of the Fleſh, I may be a follower of the Lamb for ever and ever. *Amen.*

A Prayer for Charity.

O Bleſſed Father, who didſt ſo love the World as to give thy Son for it! O bleſſed Jeſus, who didſt ſo love thy very Enemies, as to dye for them! O bleſſed Spirit, whoſe Fruits are Peace and Love; take from me all Rancour and Malice, all Hatred and Bitterneſs; and pour into my Heart that moſt excellent Gift of Charity; teach me to overcome Evil with Good, and let my Charity be ſuch as will never fail, but fit me to adore, and praiſe, and love thee for ever and ever. *Amen.*

A Prayer for any Married Perſon.

O Moſt holy Father, who in Paradiſe didſt appoint and conſecrate the conjugal State; bleſs thy Servant to whom that holy ſtate has obliged me

me in the Sacred Tyes of Love and Duty: Teach us mutual Forbearance, and Tenderneſs, and Kindneſs to one another; and let a perfect Harmony and Agreement of our Affections, be the Evidence, that by that holy State thou haſt made us one: Bleſs us together with all Spiritual and Temporal Bleſſings; forgive all our Failings and Infirmities, and let the moſt ſincere and ſacred Love ſweeten and endear the cares that attend that ſtate of Life, and fit us to be ever happy with the God of Peace and Love, through Jeſus Chriſt our Saviour. *Amen.*

A Prayer for any unmarried Perſon.

O Almighty God, who in thy Wiſdom doſt proportion and adapt thy Mercies to the Wants and Neceſſities of Men: Do thou, O Lord! who knoweſt what Dangers and Temp-

Temptations attend every ſtate, and what Bleſſings are moſt needful for it; in thy Mercy beſtow upon me whatever in thy wiſdom thou knoweſt moſt needful; let no Temptation befall me, but what thou wilt enable me to bear: Sanctifie my preſent ſtate and condition, and teach me to live in it as becomes the Goſpel of Chriſt; let my Converſation be innocent and prudent, my Reputation untainted, and my Life unblameable: Teach me to be contented in whatſoever ſtate I am; let my Demeanour be eaſie and chearful, free from ſowrneſs and diſdain, from Pride and Vanity, from Luſt and Folly; and preſerve me chaſte and holy, innocent and undefiled; and all for his ſake who is the Lamb without Spot and Blemiſh, Jeſus Chriſt the Righteous. *Amen.*

A Prayer in the time of Affliction.

O Moſt juſt and holy God, who has taught us that Afflictions riſe not out of the Duſt, but are ordered by thy Wiſdom, and directed by thy Providence; in thy Mercy and Compaſſion look down upon me, poor Duſt and Aſhes, labouring under thy afflicting Hand; give me Patience under it, and let thy Mercy ſupport me whilſt I ſmart under the Terrors of thy Wrath and Juſtice; and thy Grace be ſufficient for me, teaching me entirely to reſign to thy Will; and let thy bleſſed Spirit ſo direct and guide me in calling my Ways to Remembrance, that I may find out the accurſed thing that has provoked thy Wrath and Indignation againſt me; and ſo ſtrengthen me, that I may hate, and abhor, and caſt from me my deareſt Follies, and forſake my beloved Impieties, and thy

thy Anger may ceaſe from me. O thou that killeſt, and makeſt alive! hear my Prayer, forgive my Sin, and turn thine Anger from me, for his ſake in whom thou art well pleaſed, thy beloved Son, Jeſus Chriſt our Lord. *Amen.*

A Priſoners Prayer.

O Moſt holy God, who dwelleſt in Light inacceſſible, yet humbleſt thy ſelf to behold the condition of the moſt miſerable Creatures; with an Eye of pity and compaſſion look down upon me; ſanctifie to me this my ſad and afflicted ſtate; give me Patience to undergo it, and deliver me from it in thy good and appointed time: Let thy Wiſdom ſo direct and guide thy Rod, that this ſuffering may teach me with ſorrow and regret, to reflect on my paſt Sins and Follies, and unfeignedly to abhor and forſake them, and

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by true Repentance make my Peace with Heaven; that it may be good for my Soul that my Body has been afflicted, and this light affliction may work for me a far more exceeding and eternal weight of Glory. I confeſs, O Lord, 'tis juſt with thee thus to deal with me for my Sins, and reward me for my paſt Iniquities; but with thee, O Lord, there is Mercy: O let that Mercy triumph in my Pardon and Remiſſion, and reward me not according to my Iniquity; but ſave and deliver me, and make haſte to help me, O God my God. *Amen.*

A Prayer for a Perſon condemned to dye.

O Moſt juſt and holy Lord God, who bringeſt to light the hidden things of Darkneſs, and by thy juſt and wiſe Providence, doſt bring Sin to ſhame and puniſhment, fruſtrating

ſtrating the Hopes of Wicked Men, viſiting their Sins upon them in this preſent Life, that thou mayeſt deter others from the Evil of their Ways, and ſave their Souls in the Day of our Lord Jeſus: O Lord, in Mercy look down upon me a wretched and miſerable Sinner, who come before thee to confeſs thy Juſtice, in making me a ſad Example to others. 'Tis juſt, O Lord, thus to deal with me for my Sins. Nay, O Lord, I muſt with ſorrow and ſhame confeſs, it would be juſt with thee, ſhould Death Eternal be the Wages of my Sins, and everlaſting Sorrow the Recompence of my Iniquity: O Lord, I have ſlighted thy Mercy, and what can I expect, but to be an everlaſting Sacrifice to thy Juſtice: I have ſtopt my Ears when thou haſt called me to Repentance; O how juſt would it be now with thee to ſtop thine, & not to hear me in this my Day of Trouble! how oft have I made a mock of thy tender

tenders Offers of Grace and Mercy! O how juſt would it be with thee to mock now my calamity is come upon me! How have I hardned my Heart notwithſtanding all thy Importunities to repent and live, ſtill going on from one wickedneſs to another, with greedineſs acting ever the Works of Darkneſs, and even hating to be reformed; and what can I expect but that thou ſhouldſt deal with me according to my Sins? and how ſad and deplorable would be my eſtate, ſhouldſt thou reward me according to my Iniquities! But with thee, O God! there is Mercy, and thou willeſt not the Death of a Sinner, but rather that he ſhould repent and live. O God the Father of Heaven, O God the Son, Redeemer of the World, have Mercy upon me a Sinner, otherwiſe miſerable to Eternity. O God, that ſo loved the World, that thou gaveſt thy Son for the Redemption of it; let

let me not periſh, O moſt holy Jeſus! that cameſt on purpoſe to call Sinners to Repentance, and ſheddeſt thy Bloud for the Remiſſion of Sins, have Mercy upon a poor Wretch that deſerves eternally to die: Pardon and forgive me, and let me find Mercy in this my time of need: Pardon my wilful, and my heedleſs Follies, my Errours and my crying ſins, particularly that for which I am to dye [*here mention your Sin for which you are to ſuffer, and particularly ask Gods pardon for it, and then proceed*] O Lord, thou God of Mercy, have pity on the Work of thy own Hands; and look upon me not as I am, polluted with my ſins; but through his merits, who came to take away the ſins of the World; bury my ſins in his Grave; and however they may riſe in this World to ſhame me, let them never riſe in that which is to come to condemn me; and whatever I ſuffer here, let me be

be bleſſed hereafter among them whoſe Unrighteouſneſs is forgiven, and whoſe Sin is covered; and however Men may kill my Body, let my Body nor my Soul never be deſtroyed in Hell, but eternally ſaved, for Jeſus Chriſt his ſake, that dyed to ſave Sinners. *Amen.*

His Prayer for preparation to Dye.

O Moſt merciful Father, who knoweſt how frightful Death is to Humane Nature, and how Sin makes it the Prince of Terrour: O fit me for this dreadful Hour that is drawing on, and that great account I muſt ſhortly give; and for this end forgive me all my ſins, which make me afraid, and unfit to die; ſtrengthen and encreaſe my Faith, found it upon Chriſt the true Rock, make it ſound and ſtedfaſt, and through thy Mercy, O bleſſed Father! and thy Sons Merits, effectual; awaken my Conſcience

Conſcience to a true ſenſe of, and a hearty ſorrow for my paſt Impieties; teach and enable me to hate and abhor them; and let my Repentance be ſuch, as thou wilt accept from a miſerable Sinner, a Repentance to Salvation. O Lord inflame and inlarge my Charity, teach me to forgive all the World, to forgive my Judge, to forgive my Accuſers, and the Witneſſes againſt me; and if they have done any thing that is amiſs, in bringing me to this ſad End, do thou forgive them too, and let my Blood never be upon them nor their Poſterity. O holy Father, give life and vigour to my Hope; let me neither preſume upon, nor deſpair of thy Mercy; but let thy Mercies, and thy Sons Merits be the Foundation of my Hope; let that Hope purifie me from all filthineſs both of Fleſh and Spirit, and let me not be diſappointed of, but obtain the end of my hope, the ſalvation of my

Soul. O Lord turn me, that I may be turned; waſh me, that I may be clean; purge away all my filthineſs and corruption, and ſanctifie me throughout; cloath me with the Wedding Garment; and by thy Goodneſs, and thy Sons Merits, make me fit for, and then let my Pardon be ſealed in Heaven, before I go hence and be no more ſeen; and waſhed in the Bloud of that Imaculate Lamb, let my Soul be preſented before thee pure and ſpotleſs; and ſo ſoon as it is ſeparated from my Body, let it be with thee, O bleſſed Jeſus! who didſt die to ſave Souls. O God the Father of Heaven have Mercy upon me a miſerable ſinner! O God the Son, Redeemer of the World, have mercy upon me a miſerable ſinner! O God the Holy Ghoſt, have mercy upon me a miſerable ſinner! Spare me, O Lord moſt holy! O God moſt mighty! and deliver my Soul from thy Wrath

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and everlaſting Damnation, and receive it into thy Arms, O moſt merciful Father, through Jeſus Chriſt my bleſſed Saviour and Redeemer. *Amen* and *Amen*.

A Prayer recommending his Soul to God.

O Almighty and moſt merciful Father, who haſt appointed unto all Men once to die, and after this to come to Judgment: O fit me for this dreadful Hour, and that great Account I am to give! Look upon me through his merits in whom thou art well pleaſed; waſh my Soul in his Blood, and ſave it for thy Mercy ſake. O thou that art the Creator and Lover of Souls, have pity and compaſſion upon mine! Cleanſe me from all my Unrighteouſneſs, and forgive me all my Sins; and with the tenderneſs and bowels of a Father, receive a poor Prodigal into thy Arms; and though I have ſinned a-

gainſt Heaven, and before thee, and am unworthy to be called thy Servant; yet, O holy Father, do thou receive me to Pardon and Mercy, for his ſake who dyed for Sinners: ſpare me, Lord moſt Holy! O God moſt Mighty! And deliver me from the guilt of all my ſins, from thy wrath and everlaſting Damnation. O moſt holy Jeſus! who didſt lay down thy Life that poor Sinners might not dye eternally; and ſhed thy Bloud, that mine might not be upon my head; receive a miſerable Wretch to thy Arms: O ſay unto me, *thy Sins be forgiven*, and receive me with thy faithful Servants into the Joys of thy Reſt, and let me be ever with thee. O Lord into thy Hands I commend my Spirit; for thou haſt redeemed me, O thou God of Truth! O let it be precious in thy ſight, and with the Souls of juſt men made perfect, dwell with thee in Glory everlaſting; for Chriſt Jeſus his

his ſake, my Bleſſed Saviour and Redeemer. O Lord Jeſus receive my Spirit. *Amen* and *Amen*.

The Merchants or Seamans Prayer to be uſed at Sea.

O Eternal God, who ordereſt all things according to thy Will, and without whoſe Bleſſing and Protection 'tis in vain, that we riſe up early, ſit up late, and eat the bread of carefulneſs: Receive me into thy Care and Protection; give thy Angels charge over me, to keep me in all my ways; and let thy Almighty Goodneſs preſerve me in Health and Safety, amongſt all the Dangers of a boiſterous and unruly Element. O thou! that ſheweſt thy Wonders in the deep, preſerve me from the Terrors of Storm and Tempeſt, the Violence of the Waves, the Barbarity of Pyrats, and Miſeries of Ship-

wrack; and make this Voyage ſafe and proſperous, and me thankful for theſe, and all thy mercies, through Jeſus Chriſt our Lord. *Amen.*

Merchants or Seamans Prayer in a Storm.

O Almighty God, who mighteſt juſtly deſtroy us in thy wrath, and ſuffer us to periſh in thy fury: O Lord, call not our ſins to remembrance, but have mercy upon us; ſpare us, Lord moſt Holy! O God Mighty! O holy and moſt merciful Saviour, deliver us from this dreadful ſtate. O Lord, ſave us, or elſe we periſh; ſay unto the Winds, peace and be ſtill; and to the Sea, be thou calm, and let the Winds and the Sea obey thee. O ſhew us thy Wonders in the Deep, and ſtretch forth thy Hand to ſave us! O be thou our Saviour and Deliverer, and make

make haſte to help us : O God my God! But if it be thy Will that our Bodies ſhould periſh, good God fit us to die, forgive our ſins, and have Mercy upon our Souls, for *Chriſt Jeſus* ſake. *Amen* and *Amen.*

A Thanksgiving after a Storm.

O Almighty God, who haſt ſhewed thy Power and Goodneſs, in ſtilling the Rage of the Sea, and the Fury of the Winds, and delivered us from the Jaws of Death, whoſe Iniquities might deſervedly have been our Ruine ; who haſt ſhewed thy wonders in the Deep, and reſtored us to ſafety, when the Sea was ready to ſwallow, and Deſtruction to ſhut her Mouth upon us : Not unto us, O Lord! but unto thy Name be aſcribed all poſſible Thanks and Praiſe, for this thy great Mercy towards us : Give us all a due ſenſe

of it, and teach us to ſhew forth thy Praiſe in giving up our ſelves to thy Service, and walking before thee in Holineſs, and Righteouſneſs, till thou ſhalt call us to thy ſelf, eternally to adore and praiſe thy holy Name, through *Jeſus Chriſt* our Lord. *Amen.*

A Thanksgiving Prayer after a good Voyage.

O Moſt gracious God from whom all good things do come, and to whom all Thanks and Praiſe are due; accept the return of a thankful Soul, for thy Care and Providence over me, in bringing me back to enjoy the Fruits of my Pains and Dangers; make me ſenſible that all my dependance is upon thee, and that from thy Goodneſs I derive all the Mercies that I enjoy; that it is not my own Care or Conduct, or the Wiſdom or Induſtry of Man, but

but thy Merciful Providence, which is over all thy works, that has given ſucceſs to my Endeavours, and a happy end to all my Fears and Dangers, and do thou give me Grace to be thankful and ſhew my Gratitude, by giving up my ſelf to thy Service, and walking before thee in Holineſs and Righteouſneſs all my days, through *Jeſus Chriſt* our Lord and Saviour. *Amen.*

A Prayer before, or in a Fight at Sea.

O Almighty Lord of Hoſts, who giveſt Victory in Battle, and on whom alone all Succeſs depends; in Mercy look down upon us, and be good unto us, as thou uſeſt to be to thoſe that call upon thy Name: be our Keeper and Preſerver in the midſt of Danger; cover our Heads in the day of Battle, and deliver us not unto the Will of our Ene-

mies ; let them not triumph over us, nor ſay, we have prevailed ; but let thy Providence watch over us, and preſerve us ſafe among all the caſualties and terrours of a Fight ; let thy Arm ſtrengthen us, and thy Almighty Power give ſucceſs to our Arms : Give us Conduct and Courage ; fit us for the worſt that may befall us ; but if it be thy Will, crown us with Victory and Honour, and preſerve us in Health and Safety, to praiſe thee in the Land of the Living, who art the only giver of all Victory, through *Jeſus* our Saviour and Deliverer. *Amen.*

A

GUIDE

TO THE

Devout CHRISTIAN.

The Second Part.

CONTAINING,

Prayers for ſeveral Perſons, or a whole Family, for every Morning and Evening throughout the Week. Together with Two Shorter, and Two Longer Forms, to be uſed any Morning or Evening.

Alſo many Occaſional Prayers.

In every thing by Prayer and Supplications with Thanksgivings, let your Requeſts be made known unto God, Phil. 4. 6.

LONDON,

Printed for *M. Wotton* at the *Three Daggers* in *Fleetſtreet*. 1691.

THE PREFACE.

BEſides thoſe who neglect the publick Service of the Church for want of a due Senſe of Religion, there are too many led into the like neglect, upon an Opinion that their own private Devotions are as prevalent and acceptable with God, as thoſe of the publick. Or elſe, Secondly, That to read and pray in their own Families on the Lords Day, is all the Duty that day requires, and God expects from them. And theſe are the ſnares with which the great Enemy to Peace and Holineſs deludes many well-meaning People in theſe Kingdoms; and makes the publick Service of God ſo ſhamefully neglected. The firſt pretence is ſo directly oppoſite to the Spirit and Temper of Chriſt, and his Goſpel, that

that teach us to be meek and lowly, to that Charity that vaunteth not it ſelf, and is not puffed up ; and to that Humility and Meekneſs which are the Fruit of the Spirit ; that it may be ſafely ſaid, 'tis the Fruits of ſpiritual pride. Nor is the ſecond pretence better grounded ; for there is no one thing in which the Chriſtian World is more unanimous, than in aſſerting it our Duty to ſet apart a portion of our time for the publick Service of God ; and declaring that to be Gods publick Service, when the Congregation met in ſome publick place, joins together to pray unto, and to praiſe God. This is that Worſhip of God for which the ſeventh Day under the Law was, and the firſt under the Goſpel, is now ſet apart. And as he would have been thought an ill Jew, *that did neglect to preſent himſelf on their Sabbath, in the Temple, or the Synagogue, to bear a part in the Worſhip injoyned by his Religion : So they ought to be accounted ill Chriſtians, that neglect*

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the publick Worſhip of God, on the Lords Day more eſpecially, and in that publick manner which the Chriſtians of all Ages have ever practiſed, and believed a Duty laid upon them by the Chriſtian Religion. For our Chriſtianity does as ſtrictly oblige us to the Tributes of a publick Adoration and Praiſe, due to Almighty God, as the great Lord and Governour of the World, as to the ſecret Piety and Devotion which have no other Witneſſes than God and our own Hearts: Nor is that a Duty only, but a Favour and a Bleſſing too; a Bleſſing every good Chriſtian ought to value, and to manifeſt that value by a ſedulous attendance upon Gods publick Worſhip, and a reverent and devout Behaviour therein. Let me therefore intreat all ſuch perſons, into whoſe hands the enſuing Devotions fall, never ſo far to miſtake me, nor themſelves, as to think any thing elſe intended therein, but to aſſiſt them in their private Addreſſes to Almighty God, when they

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want opportunity more publickly to ſerve him; and to judge ſo modeſtly of their own Devotions, however frequent or ſerious, that they may never hinder them from the publick, and therefore more honourable Service of God; and as you tender the Honour of God, and the Intereſt of the Church and Religion eſtabliſhed in theſe Kingdoms, let not your remiſneſs in coming to publick Prayers, nor your irreverence at them, be a Stumbling-Block to thoſe who renounce, nor an offence to thoſe who own the Communion of this Church; but believe it a Duty which lies upon you, to make uſe of every Opportunity to join in the publick Service of the Church; and be as ſerious, affectionate, and devout, when you are praying therein for common Bleſſings, as when you are entreating God for the neceſſities of your own Soul; and do not think your Quality, whatever it be, ſufficient to excuſe any indecency in the Service of God, but rather an obligation to give a good

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Example to others; but for whiſpering, and talking, and rude and indecent Geſtures, and all irreverent Behaviour in the Church, during the Time of Prayers, look upon them, as in truth they are, publick affronts to God and the Religion eſtabliſhed; and as you tender the Honour of God and his Church, carefully avoid them; but when you want opportunity publickly to ſerve God, the Compoſures of private Men may be uſeful; thoſe which follow are therefore wrote under the Title of Prayers for ſeveral perſons, or a whole Family, to accomodate ſuch whoſe intimacy and dearneſs, makes them ſollicitous to joyn together even in their private Devotions; and aſſiſt thoſe, who by any natural inability cannot, or by ſome preſent Averſion, or Indiſpoſition, are unfit to read, and ſo are uncapable of the benefit of any other Devotions or Prayers but ſuch as may be read to them by others. If the Prayers fixed to the Days of the Week are thought too ſhort,

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there is a longer Form of Morning and Evening Prayer ; or there are Prayers for the Church, or the King, or particular Graces, which may be added and uſed together with them as in diſcretion you think fit.

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FAMILY-PRAYERS FOR Every Day in the Week.

Part II.

A Prayer for the Lords Day in the Morning.

O Eternal God, in whom we live, and move, and have our Being, and to whom we owe the uttermoſt Service, that our corrupted Natures render us capable of performing; be pleaſed to aſſiſt us in the Holy Offices of this Day, and in thy Mercy accept them: Since thou haſt vouchſafed to carry us through the Dangers of the paſt Night, let the ſame Providence protect us in the Undertakings of this Day; and the Spirit of

of Wiſdom ſo direct us, that in all our Works continued and ended in thee, we may glorifie thy holy Name: Since thou haſt vouchſafed to give us thy Goſpel, and to bring Life and Immortality to Light, yet haſt not dealt ſo with many other Nations, nor given them Knowledge of thy Laws; Let not our ingratitude render us unworthy of ſo great a Bleſſing, nor our Luſt ever ſo far prevail as to make that Mercy become a ſnare, or force us to chooſe Darkneſs rather than Light, becauſe our deeds are evil; but let thy Grace ſo accompany thy Goſpel, that it may be a Light to our Feet, and a Lanthorn to our Paths; and by thy Almighty Power a happy Inſtrument of our Salvation.

For this end, take from us all blindneſs and hardneſs of Heart, all tenderneſs and affection to Sin; open our Underſtandings to ſee the wondrous things of thy Law, and

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ſet our Affections on things above. Let not the dulneſs of our own Hearts render thy Goſpel fruitleſs, nor the cares of this World, or the deceitfulneſs of Riches choak the good Seed of thy Word. Let there be no Enemy to ſow Tares, but make the Ground good, and let it bring forth an Hundred Fold: Let thy Spirit go with us to the Houſe of Prayer, and purge away thoſe Luſts that make it a Den of Thieves, that our publick Services may be acceptable in thy ſight, O Lord our Strength and our Redeemer. Good God, hear us, and anſwer us, and do more for us than we are able to ask or think, for his ſake who ſits at thy Right Hand to make Interceſſion for us, *Jeſus Chriſt* the Righteous, to whom with thee, and thy bleſſed Spirit, be aſcribed all Honour, and Glory, and Praiſe, and Adoration, both now and for evermore. *Amen.*

A Prayer for the Lords Day in the Evening.

O Almighty God, who art always more ready to hear than we to pray, and to give more than either we deſire or deſerve; be pleaſed to accept our Sacrifices of Praiſe and Thankſgiving for the Mercies thou haſt this Day vouchſafed unto us: For the glad Tidings of the Goſpel of Peace, for inviting us to repent and live, and calling upon us to make our Peace with Heaven; be pleaſed to add one Bleſſing more to all the reſt thou beſtoweſt upon us, that is, Hearts ſo truly ſenſible of all thy Mercies, that thy Calls may awake us from our ſleep in ſin, and thy Word be quick and powerful in ſearching our deceitful Hearts, that a ſecret Guilt may not eſcape, nor a darling Sin reſiſt it; but let the Balm of *Gilead* heal all our Maladies; build us up in our holy Faith;

Faith; let that Faith work by Love; that Love ſo manifeſt it ſelf in keeping thy Commandments, that we may enter into Life. And that thy Word may not fall among Briars and Thorns, nor thy preaching in our Streets riſe in Judgment againſt us; be graciouſly pleaſed that the powerful Influence of thy Bleſſed Spirit may conſtantly attend it, and bring it home to all our Souls. Let the ſame Hand that plants, give the Increaſe, & the ſame Mercy that gives the Seed prepare the Soil, and let the Increaſe be an hundred Fold; that the Light of thy Goſpel that ſhines round, may point out all our failings, and ſhew us what the Lord would have us to do; may teach us to make it our great Buſineſs to enquire what we muſt do to be ſaved; and kindle ſuch a Zeal as may haſten our Diligence, to work out our Salvation with Fear and Trembling; and among the number of thy Faithful Servants

Servants intitle us to a Bleſſing in the Day of our Lord Jeſus. Yet leſt our Guilt ſhould defeat our Hopes and Prayers, and thy Word fall like Showers or Seed upon a Rock, that neither mollifie nor bring forth Fruit; and our ſins cry loud enough to make us deaf to the voice of the Charmer: For thy Mercies ſake (O Lord) heal our backſlidings, and forgive our ſins; forget our provocations, paſs by our numberleſs Tranſgreſſions, and magnifie thy Power in ſhewing Mercy and Pity; Spare us, good Lord, O ſpare thy People whom thou haſt redeemed with thy moſt precious Bloud; reward us not according to our Iniquities, but let thy mercy ſurmount all our ſins, and thy goodneſs triumph in the pardon of all our follies. O thou merciful Preſerver of Mankind, who ſpareſt when we deſerve Puniſhment, and in the midſt of thy Wrath thinkeſt upon Mercy; extend that Mercy to all

all our works; and forgive us the ſins even of our holy things. Let not our careleſneſs or our coldneſs, our unpreparedneſs or our inadvertency in hearing of thy Word, nor any one of thoſe impieties we have this day added to our great account, prevent thy Mercy, or keep back a full and free Pardon of all our Sins: But let thy Sons merits hide us from thy vengeance, and cover us in the day of Wrath. Good Lord, let the ſame mercy that has this day protected us, be our ſanctuary and protection through the terrours of the enſuing Night; and the ſame Goodneſs that has this day fed our Souls, this Night refreſh our Bodies; and keep us ſafe from violence and danger, from ſad accidents and ſin, that we may once more praiſe thee in the Land of the Living; and by adding time to the day of our Repentance, we may be ſo prepared, that when our Lord ſhall

come, he may find us doing of his will, and in the number of his faithful Servants receive us into the Joys of his Reſt, to whom with the Father, and the holy Spirit, be aſcribed all Honour and Glory both now and for evermore. *Amen.*

A Family-prayer for Monday *Morning*

O Eternal God, whoſe hand has laid the foundations of the Earth, and whoſe right hand has ſpanned the Heavens; who giveſt breath to the people upon the Earth, and ſpirit to them that walk therein; who art gracious and full of compaſſion, ſlow to anger and of great mercy; who art good to all, and whoſe tender mercies are over all thy works: Hear us, O Lord God of *Iſrael*, who are leſs than the leaſt of all thy mercies, and are unworthy to come into thy preſence; but thou

thou haſt given us thy Son, and for his ſake promiſed to give us all things; therefore in confidence of his ſatisfaction, we preſume to offer up our ſacrifice of Praiſe and Thankſgiving for the mercies of the Day, and the Night laſt paſt; and to call upon thy Name for whatever thou knoweſt to be needful for our Souls and Bodies: Give us this day our daily bread: Let thy Treaſure, who filleſt all things living with plenteouſneſs, ſupply all our wants and needs; and teach us ſo to live upon thy bounty, as thoſe that muſt give an account for every talent they receive; that we may make our ſelves Friends of our unrighteous *Mammon*; that we may ſo uſe the World, as not to abuſe it; and ſo do thy Will, that when the world paſſeth away, and the luſts thereof, we may abide for ever and ever, and in the number of faithful Servants, enter into the Joys of our Maſters Reſt.

O Lord, let thy Grace this day be ſufficient for us, and let no temptation befall us, but what thou enableſt us to bear : Let thy Laws that are holy, juſt, and good, be our Councellours and our Guide : Do thou make all our ways righteous in thy ſight ; and do thou proſper us in all that we ſet our hands unto : Teach us to dye to ſin, and live unto righteouſneſs, and let every one that names the Name of Chriſt, depart from all iniquities; purifie us unto thy ſelf, and make us a peculiar people, zealous of good works; and let all that call upon thy Name, be holy, as thou art holy : Do good to all that we are bound to pray for ; pardon all our Sins, forgive and convert our Enemies, and bleſs our Friends ; go along with us this day in all our works ; let thy ways be ours, and do thou keep us in them, and let thine be our Will, that whatever we do, we may do all to thy Glory ; and do thou ſave us in

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the day of our Lord *Jeſus Chriſt*, our bleſſed Saviour and Redeemer. *Amen.*

A Family Prayer for Monday *Evening*

O Lord our Heavenly Father, Almighty and everlaſting God, who art a God hearing Prayers, forgiving Iniquity, Tranſgreſſion, and Sin; hear us, ſinful Duſt and Aſhes, that in the multitude of thy mercies come into thy preſence to make our ſupplications before thee. O caſt us not away from thy preſence nor take thy holy Spirit from us; but let his aſſiſtance help all our Infirmities, and make all our Oblations acceptable before thee. Whom have we in Heaven but thee, O Lord, and what is there on Earth that we can deſire in compariſon of thee and thy favour! 'Tis in thee we live, and move, and have our being; if

thou but hide thy Face, a weight of Sin and Trouble does readily beſet us; if thou take away our Breath, we die, and turn again to our Duſt; if thou art angry, all our days are gone, we bring our years to an end, as a Tale that is told; but in thee O Lord, is our hope; thou art our ſtrength, and our confidence, and our merciful God; and be thou our help in the needful time of trouble. Lord help us againſt the Law in our Members, that wars againſt the Law in our Minds; againſt the wiles and ſubtilties of him who ſeeks whom he may devour; & through thy ſtrength make us Conquerors over all Temptations. Let no Sin get dominion over us; but ſay unto us, thou art our Salvation. O Lord, teach us to number our days, and apply our hearts unto Wiſdom, to redeem our time, becauſe the days are evil; and to give all diligence to make our Calling and Election ſure; that we may

may not only have hope in this life, but dye in the Lord, and be with Chriſt, which is far better.

Lord be merciful to all that ſit in darkneſs, and in the ſhadow of death, bring them into thy light and thy truth, and guide all our feet into the ways of peace; accept our ſupplications for all men, for Kings and all that are put in Authority. Bleſs our gracious Sovereigns, and all Miniſters of Juſtice under him; make them all zealous of good works, and let their light ſhine before men. Be merciful unto this ſinful Land, heal the ſores thereof; teach us all to love and fear thee, make us a willing and obedient people, and do thou delight to dwell among us and do us good. O remove not thy Candleſtick from amongſt us, but let thy Goſpel be a light to our feet, and a lanthorn to our paths; and teach us all to live as becometh the Goſpel of Peace. Bleſs this place to which

we belong. Let Virtue and Piety, and whatever is praiſe worthy, and of good report, flouriſh and abound in it. Bleſs all that are near and dear unto us, by whatever tie and relation: Now, O Lord, into thy care and protection we reſign our ſelves, our ſouls and bodies, beſeeching thee not to remember againſt us our former Iniquities, nor to lay to our charge the Sins of this day, to accept our unfeigned thanks for all thy mercies continued or vouchſafed unto us this day, Lord receive us this Night into thy Arms, refreſh our Bodies with ſleep, defend our Souls from Sin, and let our Perſons and Eſtates, and all that belongs unto us, be ſecure from Danger, for Jeſus Chriſt his ſake, our bleſſed Saviour and Redeemer, to whom with thee, and the Holy Ghoſt, be all Honour and Glory, both now and for ever. *Amen.*

A Family prayer for Tueſday *Morning.*

O Almighty God, who art rich in mercy to all ſuch as call upon thee, and always ready to hear our Prayers : O Lord bow down thine Ears, and hear us, that fall low before thy Footſtool, beſeeching thee to bleſs us, in turning us from all our Iniquities, in writing thy Law upon our Hearts, and making ſtedfaſt all our purpoſes to keep thy Commandments ; teach us to wait all the days of our appointed time, till our change ſhall come ; that when the evil days come, and the years draw nigh in which there is no pleaſure, we may have ſo fought our fight, and may ſo finiſh our courſe, that the Crown of Righteouſneſs may be ours that is laid up for us.

Lord be merciful to thy People wherever diſperſed, or however diſtreſſed ; in Righteouſneſs eſtabliſh the Kings Throne, and his Scepter

in Juſtice; inſtruct our Counſellours, and teach our Senators Wiſdom: Cloath thy Prieſts with Righteouſneſs, and let the People hear the Law from their Mouths. Defend the Cauſe of the Fatherleſs and the Widow, and ſee that the poor and needy have their right. Reward all our Benefactors a thouſand-fold into their Boſoms; bleſs all our Friends, and forgive our Enemies! Bleſs us alſo, O our Father, that proſtrate our ſelves before thee, to praiſe and magnifie thy holy Name for all thy mercies from day to day beſtowed upon us! for thy care and protection the paſt Night, and the mercies thou haſt this morning renewed upon us. O Lord increaſe our thankfulneſs as thou increaſeſt thy Bleſſings. Let thy hand hold us up this day, and thy Spirit guide us, that we may lay aſide the weight of Sin that does ſo eaſily beſet us, and ſo look up to the Author and Finiſher

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of our Faith, that we may not be weary in well-doing, but be faithful unto the end, and obtain a Crown of Righteouſneſs, through *Jeſus Chriſt* our Lord. *Amen.*

A Family Prayer for Tueſday *Evening.*

O Father of all mercies, who art full of compaſſion, and of great goodneſs; in mercy hear us that now call upon thee, truſting in the promiſe of thy Son, That thou wilt give us whatſoever we ask in his Name; for his ſake accept our perſons, and our prayers, and our praiſes, for the mercies of this day: make us ſharers in that remiſſion of ſins that he ſo dearly purchaſed. Let his Death atone for us, who deſerve everlaſtingly to dye; and for the merit of his, let not our blood be required at our hands; but let thy goodneſs lead us to Repentance, and

and from his example, teach us ſo to follow his footſteps, that he may be the Author of Eternal Salvation to us that obey him. O do thou be pleaſed to make us thy people, and delight in doing us good; and according to thy great goodneſs have mercy on us. O Lord, we muſt confeſs, we have ſinned againſt Heaven and before thee, and are not worthy to be called thy Children: O make us thy Servants. There dwells no good thing in our fleſh; but ſin is always preſent with us, and our deeds are evil, and that continually; but the power of thy Grace is able to ſubdue all things to it ſelf. Do thou work in us both to will and to do of thy own good pleaſure. Lord let not ours, but thy Will be done; and let it be done as it is in Heaven. Let thy ways be known upon Earth, thy ſaving health unto all Nations; and let all the ends of the Earth fear thy Name; quench

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not the ſmoaking Flax ; break not the bruiſed Reed ; but comfort thoſe that mourn, and give medicines to heal all their ſickneſs. Bleſs our Gracious Sovereign, make him a Nurſing Father of thy Church ; direct his Counſellors, and teach our Senators Wiſdom. Let Juſtice and Judgment be executed by all that are put in Authority ; and let them not be a terror to good works, but to evil. Bleſs their endeavours that labour in thy Vineyard. Bleſs the people of theſe Kingdoms ; teach them all to fear thy name, from the leaſt to the greateſt ; and make them the happy people, that have the Lord for their God. Bleſs us alſo, bleſs us, O our Father, who commend our Souls and Bodies into thy hands. O remember not our former Iniquities, nor the Tranſgreſſions we have this day tranſgreſſed againſt thee. Spare us O Lord moſt holy, O God moſt mighty, O holy and moſt merciful

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Saviour, deliver us not into the bitter pains of eternal death; but keep us this Night under thy protection, and refreſh our Bodies for the Service of the next day: Let not this Night begin our laſt ſleep, but continue us yet longer in the land of the living; and as thou granteſt us time for, ſo grant us the Grace of Repentance: O let it never be laid to our charge, that thou gaveſt us time to repent, and we repented not; but fit us more and more to ſtand before the Judgment-ſeat of Chriſt. Mortifie all our corrupt affections, and perfect in us the Image of thy Son in Righteouſneſs and true Holineſs; and make us ready whenſoever it ſhall pleaſe thee to call us to our everlaſting home. O Lord hear us, and anſwer us, and do more for us than we are able to ask or think, for thy Sons ſake, Jeſus Chriſt our only Lord and Saviour, to whom with thee and thy holy Spirit, be aſcribed all ho-

honour and glory, both now and for evermore. *Amen.*

A Family Prayer for Wedneſday *Morning.*

O Almighty and moſt merciful Father, who ſpareſt when we deſerve puniſhment, and in the midſt of wrath thinkeſt upon mercy; who haſt not recompenced us after our deſervings, nor been extream to mark what we have done amiſs; but thy bleſſings have been renewed to us every Morning, and thy goodneſs conſtantly, as the Sun ſhines upon the evil as well as the good; Lord, what are we ſinful Duſt and Aſhes, that thus thou ſhouldſt be mindful of us; and what is the Son of Man, that thou ſhouldſt thus regard him! We are born in ſin, and conceived in iniquity; by nature Children of Wrath, and can plead right to nothing

thing but Damnation : And by our manifold breaches of thy Law, we have improved that right, acquiring a new title to a miſerable Eternity. Thy long-ſuffering and forbearance we have deſpiſed, nor has thy goodneſs led us to repentance not to be repented of; and what are we to expect, but that this day ſhould begin the day of thy Wrath and Indignation againſt us? That, Depart from me, I know you not, ſhould be our doom, and thy Juſtice and our demerit kindle that fire which ſhall never be quenched; but ſeeing of thy mercy we are yet in the land of the living, and by thy goodneſs we are encouraged, to hope that we ſhall live with thee to all Eternity; and thoſe we have already received, animate our Petitions for new Bleſſings : Be thou graciouſly pleaſed to accept our thanks and praiſe for the mercies of the paſt night; and ſeeing thou art pleaſed, that that ſhould not be the

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laſt ſcene of our lives, nor our ſleep laſt till the Reſurrection, but haſt given a freſh inſtance of thy favour towards us, in adding new minutes to the day of our repentance; what thy goodneſs has made ours, let thy Grace and holy Spirit make thine, by conſecrating to thy Service, by ſo governing, guiding, and directing us in all our actions and undertakings, that this may be a day holy and acceptable to thee our God; and in all our works begun, continued and ended in thee, we may glorifie thy holy Name; and finally by thy mercy, obtain everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

A Family Prayer for Wedneſday *Evening.*

O Almighty and everliving God, who inhabiteſt Eternity, and yet humbleſt thy ſelf to behold the things

things that are done in Heaven and Earth, and ſtyleſt thy ſelf, a God hearing Prayers, a God ready to pardon the failings, and accept the imperfect Service of thy Creatures; be pleaſed therefore, to hear from Heaven thy dwelling place, and when thou heareſt, to forgive us; and accept the lifting up of our hands as an Evening Sacrifice; let not our guilts intercept our Prayers, nor turn thy Face from our Petitions; but let their importunity for revenge, be drown'd in that Blood that cries loud for mercy, and ſpeaks better things than that of *Abel*: Let not the provocations of this day, our omiſſions of Duty, our cold or heartleſs Prayers, nor our repeated tranſgreſſions of thy Law, be brought into account, nor enter into Judgment againſt thy Servants; let not the ſins of our Natures, the ſins of this day, nor thoſe of our lives, that have exceeded the number of our by-paſt-minutes, and like the

the Sands of the Sea-ſhore are numberleſs, ever hide the light of thy Countenance from us; but lay them all upon his Shoulders, who was wounded for our tranſgreſſions, and bore our iniquities; and let them be a part of the hand-writing nailed to his Croſs, that may neither riſe to ſhame, nor condemn us. Be merciful, good God, to the whole race of mankind, to all our Friends and Relations, to all who deſire our Prayers, to all whom thou haſt put in Authority, or appointed to ſerve at thy Altar; bleſs them with ſuch Gifts and Graces, as may fit them for thy Service, and prepare them for thy Glory; and ſince thou haſt commanded all fleſh to come unto thee, and promiſed to open to thoſe that knock, and to thoſe that ask it ſhall be given; be pleaſed not to caſt us out, who with all humility implore thy pardon for the iniquities of this day; and proſtrate our ſelves be-

before thy Throne, to beg acceptance of our gratitude, and in thanks and praiſe to acknowledge thy mercies towards us ; we confeſs, that 'tis of thy mercy that we are not conſumed, that the Grave has not this day ſhut her mouth upon us, nor Deſtruction covered us ; that we are yet on this ſide Hell, and our day of Repentance not yet cloſed up in Eternal Night and Darkneſs ; be pleaſed to add to thy mercies, in receiving us this Night under the protection of thy Providence ; let thy Angels be our guard ; and do thou who neither ſlumbereſt nor ſleepeſt, be pleaſed to watch over us, that we may be ſafe from all evil accidents, our Souls ſecure from ſin, our Bodies refreſh'd with moderate ſleep and reſt, and we fitted to ſerve thee throughout our lives ; that living, we may live to thee, dying, we may die in thee ; and whether we live or dye, be for ever thine ; All

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which we moſt humbly beg for the ſake and merits of thy Son; to whom with thee and the holy Ghoſt; be aſcribed all Honour, Glory and Praiſe, both now and for evermore. *Amen.*

A Family Prayer for Thurſday *Morning.*

HEar our Prayers, O Lord, and let our Cries come unto thee, O thou merciful Preſerver of Mankind! O be merciful unto us that fear thee, and pity us as a Father pities his Children! Teach our Souls to praiſe thee, and us, and all thy works, to ſpeak good of thy Name, for thy merciful goodneſs that endures for ever upon them that fear thee. O what ſhall we give unto thee, O Lord, for all thy benefits thou haſt done unto us? For giving thy Son to die for us, and ſhedding his

his bloud for the remiſſion of our ſins; for making thy ways known among us, and thy ſaving Health unto this our Nation: For all the methods of thy goodneſs to lead us to Repentance; and for the mercies of thy laſh to correct us to amendment. O let the Balm of *Gilead* heal all our Maladies, and let thy Goſpel be powerful to the ſalvation of all our Souls. And as we praiſe thee for all thy goodneſs unto the Children of Men, ſo in a more eſpecial manner we praiſe thee, we bleſs thee, we magnifie thy holy Name, O Almighty and everlaſting God, that thou haſt been good to us that have ſinned againſt thee: O how great has been the ſum of thy mercies towards us! If we tell of them, they are more than we are able to expreſs, and are like the ſands of the Sea-ſhore for multitude. Thou haſt formed us after thy Image, and thou haſt provided for us ever ſince we hanged

ed upon the Breaſt. Thou haſt given us time, and called us daily to repentance; thou haſt watched over us whilſt we ſlept: O Lord teach us, whom thou haſt redeemed, to praiſe thee, and not only with joyful, but with holy and obedient lives, teach us to live over this, as it were, our dying day. O ſave us from our own wicked and deceitful Hearts, and the charms of that Sin that is ever preſent with us, from the Law in our Members, from the ſnares of the Devil, and the deceitfulneſs of Sin, and let the Honour of thy Grace be great in our Salvation. Direct us in all the undertakings of this day: Let thy Teſtimonies be our delight and our Counſellours, and let us not ſwerve from thy Commandments; give us food and raiment, health and plenty, content and peace; forgive all our ſins, and let it be our Meat and Drink to do thy Will: Bleſs all that is ours, and

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all that are related to us; and do good unto all men, eſpecially to the Houſhold of Faith, for his ſake who dyed for all, Jeſus Chriſt the righteous, to whom, with thee, and the Holy Ghoſt, be aſcribed all Honour and Glory, both now and for evermore. *Amen.*

A Family Prayer for Thurſday *Evening.*

O Lord God of *Iſrael*, who dwelleſt between the Cherubims, yet lookeſt down from Heaven, and beholdeſt the Sons of Men, knoweſt our down-ſitting and our up-riſing, and underſtandeſt all our Thoughts, we thy unworthy Creatures bow down and kneel before thee, to confeſs, that 'tis of thy mercy that we are not conſumed; that thou haſt not long ago given us our portion in that Lake that burns with Fire un-

unquencheable, that thou haſt not e'er this time delivered us into the power of the ſecond Death; and we cannot but confeſs that thou hadſt been juſt, though we had thus been judged. But, O Lord, thy mercy that is over all thy works, has been our conſtant Guard, defended us from day to day, and thy Providence has been about our path, and about our Bed, and kept us in all our ways, and thy goodneſs continually provided for us; 'tis thou haſt kept our Souls this day from deſtruction, and our Feet from falling, and brought us into thy Preſence to offer our Evening Sacrifice; not unto us, but unto thy Name, O Lord, be the Praiſe! O teach our Souls to praiſe thee, and all that is within us to praiſe thy holy Name, for the Mercies thou didſt renew upon us with the morning, and thy protection over us this day. Lord, pardon whatſoever was offenſive to thy

purer Eyes; paſs by our Infirmities and our Follies, all our omiſſions of Duty, and all the provocations wherewith we have provoked thee: Teach us daily to grow in Grace, and in all Temptations ſuccour us with thy mighty power; and ſo deliver us from evil, that we may do thy Will on Earth as it is done in Heaven; that we may be holy, unblameable, and unreprovable in thy ſight, looking for the day of the Lord Jeſus, that whenſoever he ſhall come, he may find us ſo doing. Accept our Supplications for the Powers thou haſt ordained, for our gracious Sovereign, and all that are put in Authority; and receive our Prayers for all mankind. Let there be but one Fould and one Flock, and let all the ends of the Earth ſee thy Salvation. O Lord, to whom the darkneſs and the light are both alike, give thy Angels charge over us this night, favour us with thy Protection, and refreſh our bodies

bodies with ſuch reſt, that we may be fitter to ſerve thee the enſuing day, in the ſeveral ſtations in which thou haſt placed us. Make us always mindful of our latter end, and of that long reſt thou haſt appointed for us, that we may paſs the time of our ſojurning here with fear and trembling, and finally be received into the Joys of thy everlaſting reſt through Jeſus Chriſt our Lord, *Amen.*

A Family-Prayer for Friday *Morning.*

O God the Father, who haſt ſo loved the World, that thou gaveſt thy only begotten Son that we ſhould not periſh: O God the Son! who tookeſt upon thee the form of a Servant, have Mercy upon us, and hear our Prayers: Let them aſcend like Incenſe, and be mercifull unto us, as thou uſeſt to be unto thoſe that fear thy Name. O Lord,

our Iniquities are increaſed over our Heads, and our Treſpaſſes are grown up to Heaven; we have added the numberleſs tranſgreſſions of our Lives to the uncleanneſs of our Natures, and daily drunk in Iniquity like Water; and how ſhall we ſtand in thy ſight before whom the Heavens are unclean, and who chargeſt the Angels with Folly! O deliver us, wretched Men, from this Body of Death; and let thy Mercy and Loving-kindneſs always preſerve us from the judgments that our Sins deſerve. Let thy Grace be ſufficient for us, and teach us to deny all Ungodlineſs and worldly Luſt, to live Righteouſly, Soberly, and Godly in this preſent evil World, and yield all our Members Inſtruments of Righteouſneſs; and in the ſtrength of thy own Grace let thy Name be exalted. Let thy Name be glorious throughout the World, and every thing that hath Breath praiſe the Lord. But in an eſpecial manner

ner let thy Name be had in everla-ſting remembrance amongſt thoſe thou haſt tranſlated out of Darkneſs, and the ſhadow of Death, into the Kingdom of thy dear Son. Teach all that cry unto thee, Lord, Lord, to doe thy Will, and thoſe that name the Name of Chriſt, to depart from all Iniquity. Bleſs us, O our Father, that are here to bleſs thee for the Mercies of the Night paſt, to confeſs that 'tis of thy Goodneſs that we are not now receiving our portion with the Worm that gnaws, and never dies, that we have an Opportunity once more to praiſe thee: Lord, ſanctifie to us all the Mercies thou beſtoweſt upon us; let this time teach us to redeem that we have loſt; and let thy Forbearance win us to provide for our latter end. Turn us, O Lord, that we may be turned; O turn our diſobedient Hearts to the Wiſdom of the Juſt! and ſave us in the Number of the true *Iſraelites.*

Let thy mercifull kindneſs be upon us this day; be thou our ſtrong Rock and Defence, and from Sin and Danger now and ever mightily defend us. Bleſs all that we are bound to pray for, all that are related to us, and whatever thy Bounty has beſtowed upon us; and ſo guide us by thy good Spirit, that in all our works begun, continued, and ended in the, we may glorifie thy Holy Name, and finally by thy Mercy obtain everlaſting Life, through Jeſus Chriſt our Lord. *Amen.*

A Family-Prayer for Friday *Evening.*

O Almighty and ever-bleſſed Father, who art Glorius in Holineſs, fearfull in Praiſes, doing wonders, and whoſe glorious Name is exalted above all Bleſſing and Praiſe: Hear us, O thou God of the Spirits of all Fleſh, and let our Prayers come unto

to thee as Incenſe, and the lifting up of our Hands be acceptable as an Evening Sacrifice. O deal not with us according to our Sins, neither do thou reward us according to our Iniquities, for the Angels are impure in thy ſight, and Man that is born of a Woman cannot be clean: Thou didſt at the firſt make us after thy Image, little lower than the Angels, and Crown humane Nature with Glory and Honour; thou madeſt us upright, but we corrupted our ſelves; have been Tranſgreſſors from the Womb, and ever ſince we were born, have gone aſtray; we have been Vain in our Imaginations, having our hearts darkned; and they have been deceitfull above all Things, and deſperately wicked: We have been alienated from the Life of God, through the blindneſs that is in us; our Hands have been laden with Iniquity, our Feet ſwift to run in the ways of Deſtruction, and all our Members have

been Inſtruments of Unrighteouſneſs. O how long have we caſt thy Laws behind our Backs, and hated to be reformed! And how ſhall we ſtand before thee, when thy Jealouſie burns like Fire, and thou ſhalt come to take Vengeance upon all our Sins! O Lord, we cannot ſay that we have not ſinned, for then we ſhall deceive our ſelves; nor can we anſwer thee for one of a Thouſand: Nay, ſhouldſt thou enter into Judgment with us for the ſins of this day only, in thy ſight we could not be juſtified. We therefore fly from thee as a Judge, to thee as a Saviour, beſeeching thee, O God the Father of Heaven, O God the Son, Redeemer of the World, to have Mercy upon us, miſerable Sinners! Spare us good Lord, O ſpare thy People thou haſt redeemed with thy moſt precious Bloud: Forgive our paſt Tranſgreſſions; and for the Future, teach us to redeem our Time, to run

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the way of thy Commandments, and to walk before thee in Holineſs and Righteouſneſs all our Days.

Lord, bleſs thy People all the World over; bleſs this Kingdom to which we belong, make ours that bleſſed Nation, whoſe God is the Lord; and chooſe the People of this Land for thy own Inheritance. Protect the Defender of the True Faith; Let Magiſtrates be a Terror to evil Works, and not bear the Sword in Vain. O Lord, the Harveſt is great, ſend forth Labourers into thy Vineyard, and be thou with them unto the end of the World, that they may bring many Souls to Righteouſneſs; and ſo proſper thy Word, that it may ſave their own Souls, and them that hear them.

Now, O Lord, into thy Hands we commend our Souls, and Bodies, our Friends and Relations, and all that belong unto us, beſeeching thee to watch over us this Night, to

refreſh our Bodies with moderate reſt, and to deliver us from Evil, for thine is the Kingdom, the Power and the Glory, for ever and ever, *Amen.*

A Family-Prayer for Saturday *Morning.*

O Almighty God, who haſt promiſed to hear the Petitions of thoſe that ask in thy Son's Name, in Mercy encline thine Ears to us, which in confidence of his Merits, proſtrate our ſelves before thee, to confeſs our Sins, to implore thy Pardon, and thankfully own thy Goodneſs towards us, in raiſing us up this Morning in Health and Strength, and bring us once more into thy Preſence. O Lord, open thou our Lips, that we may ſhew forth thy Praiſe; that we may thank thee, O Father, Lord of Heaven and Earth, for all thy Mercies; that thou haſt revea-

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led unto us thy Goſpel, that is hid from thoſe that periſh; that thou haſt ſent forth thy Light and Truth to guide our Feet, whilſt ſo great a part of the World ſits in Darkneſs, and in the ſhadow of Death, and have no knowledge of thy Laws; that thou haſt given us ſo long a day of Repentance, and daily poured thy Benefits upon us. O Let all thy Mercies turn to account, and let not the leaſt of all thy Bleſſings be loſt upon us; but do thou ſanctifie us throughout, that our Souls and our Bodies, that are thine, may Praiſe thee; that we may tell of thy Salvation from day to day, and all the ends of the Earth may fear thy Name. And becauſe we cannot ſtand in thy Sight, if thou ſhould be extream to mark what we have done amiſs, O Lord, deal not with us according to our Sins, neither do thou reward us according to our Iniquities. Spare us, good Lord! O ſpare

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thy People, whom thou haſt redeemed with thy moſt precious Bloud! And becauſe our Sufficiency is of thee, and without thee we can do nothing, turn us that we may be turned, and waſh us that we may be clean, that we may delight in that which is good, and keep thy Statutes unto the end. Direct us this day in thy ways. Let all our Diſcourſes be ſuch as will adminiſter Grace to the Hearers; remembring that for idle Words me muſt give an Account in the day of Judgment. Let all our Actions be lawfull and right, and then do thou proſper the Works of our Hands: O proſper thou our handy Works, for Jeſus Chriſt his Sake. *Amen.*

A Family Prayer for Saturday *Evening.*

O Moſt Glorious and ever Bleſſed Lord God, we thy moſt unworthy

worthy Servants, with all Humility proſtrate our ſelves before thee, not truſting in our ſelves, but in thy Mercy that will abundantly pardon, and in his Merits who has reconciled us by his Death, and made our Peace by the Bloud of his Croſs: He is the ſtrength of our Confidence, and in him alone we place all our Hopes; but of our ſelves we cannot but acknowledge, that we are unworthy to come in thy Preſence, and to be called thy Servants, and much more to be called thy Children; that we were conceived in Sin, and brought forth in Iniquity; that we have been ſtrangers from the Womb, and gone aſtray ever ſince we were born; that we have too too often deſpiſed thy gracious tenders of Mercy and Forgiveneſs, and made ſlight of all thy Fatherly Chaſtiſements to correct us to Amendment: The Arrow that has killed by day, that has come ſo nigh our Dwellings, and killed

Thou-

Thouſands in our Streets, has not killed one of our Luſts; and though thou haſt often corrected us in thy Judgment, when we deſerved to be corrected in thy Wrath, and brought to nothing, yet ſtill we have multiplied our Tranſgreſſions againſt thee. When thou giveſt us Meat enough, we eat thy Bread, and by our Intemperance or Unthankfulneſs, we lift up our Heel againſt thee; we ſlightly paſs over thy Laws, deſpiſe thy Sanctions, and contemn thy Precepts; we trample upon thy Word, abuſe thy Ordinances, and reſiſt thy Spirit that ſhould ſeal us to the day of Redemption. O who are we, that thy Spirit ſhould ſtrive with Duſt and Aſhes! That thou ſhouldeſt ſend thy Son, that we ſhould not periſh, and give him to die, that we might obtain everlaſting Life, and deliver him to be wounded and bruiſed, to make us partakers of that fulneſs of Joy that is in thy Preſence, and thoſe Pleaſures

Pleaſures that are at thy Right Hand for evermore! O Lord, vouchſafe to add to all thy Mercies, in creating a new Heart, and renewing a right Spirit within us, and making us thankfull for all thy Bleſſings. Teach us to deny Ungodlineſs and worldly Luſt, to live righteouſly, ſoberly, and godly in this preſent evil World; prepare us for whatever Troubles thou wilt lay upon us; fit us for Death and Judgment, and that great Account we are one day to give, that whenſoever thou ſhalt come, thou mayſt find us ſo doing, that we may finally be received into the Joys of thy Reſt.

Be merciful to the Univerſal Church, particularly to that Vine which thy own right Hand has planted in theſe Nations. Let not the wild Boar out of the Foreſt devour it, nor the little Foxes pull off her Grapes; but let Peace and Charity, and Piety, and whatever elſe is praiſe worthy,

worthy, flouriſh and abound: Let Peace be within her Walls, and proſperity within her Palaces, and let thoſe proſper that pray for the Peace of our *Jeruſalem*. Bleſs our Gracious Sovereign, and all that are put in Authority; make their Vertues as eminent as their Places; and let their light ſo ſhine before Men, that from their Examples we may learn to glorifie our Father which is in Heaven. Be mercifull to all that mourn, ſpeak Peace to all that are troubled in Conſcience, let the Comforter give Medicines to heal their Sickneſs. Relieve the Poor, and defend the Fatherleſs, and ſee that the Needy have their Right. Bring down the high looks of the Proud, and let not their wicked Imaginations proſper; but let Vertue be encouraged, let Godlineſs proſper, and let it be the great buſineſs of all that call upon thy Name to depart from all Iniquity. Good Lord, with an Eye of Pity and

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Compaſſion look down upon us that now humble our ſelves before thee; do thou ſpare, though we deſerve Puniſhment, and in the midſt of Wrath think upon Mercy; paſs by our Iniquities, and Pardon all our Offences, particularly thoſe of this day: Enlarge thy Mercy, and declare thy Goodneſs unto us ſinfull Children of Men, in receiving us this Night into thy Care and Protection. Let thy Angels be our Guard, and thy Power now and evermore mightily defend us. Defend us from the ſnares of the Deſtroyer, from the violence and Fury of wicked Men, and from our greateſt Enemy, the Corruption of our Natures; and ſo give our Bodies refreſhment, and bleſs that refreſhment thou art Pleaſed to give, that we may once more praiſe thee in the Land of the Living, that we may be fitted for thy Service on thy own day, and keep holy thy appointed day of reſt, that we may once more

more be telling of thy Salvation in the Gates of *Sion*, laud thee amongſt the Multitude, and praiſe thee in the great Congregation; all which we humbly begin in his Name, and for his ſake, in whom thou art well pleaſed, Jeſus Chriſts our onely Lord and Saviour. *Amen.*

A Family-Prayer for Preparation for Death.

O Moſt juſt and Holy God, who haſt appointed unto all Men once to die, and after that to Judgment, where every one muſt receive according to what is done in the Body, whether it be good or bad. O Lord, prepare us for this great and dreadfull day, and make us ſuch as thy Son will vouchſafe to own before the Angels; pardon our many and crying Guilts, waſh us throughly from our Offences, and cleanſe us from all

all our Sins; that when this Mortal Life is ended, we may rejoyce in thy Favour, may paſs from Death to Life, and be for ever happy in the Felicities of thy choſen. But leſt our God ſhould come in a Day and an Hour that we look not for him, and appoint us our Portion with Unbelievers; Lord, teach us to attend the coming of the Bridegroom, and wait all our Days till our Change ſhall come; that when theſe corruptible ſhall be changed to incorruptible Bodies, and we put off theſe filthy Rags, we may be cloathed with Immortality, and live for ever with him that dyed for Sinners, Jeſus Chriſt our Lord and Bleſſed Saviour. *Amen.*

A Short Morning Prayer for a Family when there is not time for a longer.

O Almighty and moſt merciſull Father, who haſt been our Helper and Protector, when we were unable to help our ſelves, and haſt ſhewed thy Mercy and Loving-kindneſs to us, in preſerving us the Night paſt, and hitherto of this day; we Bleſs and Magnifie thy Holy Name for this and all thy Mercies, from day to day vouchſafed unto us. O Lord, in Mercy continue thy Favour towards us, inlarge thy Compaſſion in taking us this day into thy care; bring to nought all the Devices of the wicked againſt us, make their Counſels of none effect, and let not their Imaginations proſper; defend us from the Power and Prevalence of Temptations, from the Snares of the World, the Fleſh, and the Devil, and let no Sin get Dominion

nion over us; ſend forth the light of thy Spirit, and thy Grace to guide us, make all our deſigns harmeleſs and innocent; and bleſs us in all our undertakings, for Jeſus Chriſt his ſake. *Amen.*

A Short Evening Prayer for a Family, when there is not time for a longer.

GOod God, be mercifull unto us in the Pardon of all our Sins, particularly thoſe of this Day, whether by Thought, Word or Deed, committed againſt thee. Be pleaſed to accept our Thanks and Praiſe for all thy Mercies, whether Spiritual or Temporal vouchſafed unto us, particularly thoſe of this day. O gracious Lord, to whom Mercy belongs, bleſs us we beſeech thee, O our Father: Be mercifull unto the whole Race of Mankind, to all our Friends, our Relations, our Kindred,

dred, our Acquaintance, to all who deſire our Prayers; to all whom thou haſt put in Authority, or appointed to ſerve at thy Altar. Be pleaſed to continue thy watchfull Eye of Providence, over us and all that belongs unto us; ſecure and defend us from all evil Accidents, Sin, and Danger; let none evil come nigh our dwelling, nor the wicked approach to hurt us. Let our lying down be in Peace and Safety, and let our reſt be ſuch, that in Health and Strength, we may riſe again to praiſe thee, and ſerve thee in our ſeveral places, in Holineſs and Righteouſneſs all the days of our Life, through Jeſus Chriſt our Lord. *Amen.*

A longer Family-Prayer for any Morning.

O Immortal, Inviſible, and only wiſe God, before whom the Na-

Nations are as a drop of the Bucket, and are counted as a ſmall Duſt of the Balance, thou even thou, art God alone; thou haſt made the Heavens, and the Earth, and all things that are therein, and thou preſerveſt them all: Thy Name is *Jehovah*, and thou art the higheſt over all the Earth; thou heareſt Prayers, and to thee all Fleſh ſhould come: Hear us, O Lord, from Heaven thy dwelling place, and when thou hearеſt, forgive us that are leſs than the leaſt of all thy Mercies, who were conceived in Sin, and brought forth in Iniquity, who are prodigal Children, unprofitable Servants, of polluted Lips and uncircumciſed Hearts. O let thy good Spirit help our Infirmities, and make Interceſſion for us; ſhed abroad thy Love in our Hearts, ſtir up our Souls to lay hold on thee, that we may not ſeek thy Face in vain; have reſpect to the Prayers of thy Servants, hearken to our

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Cry and our Supplications, that pray before thee this day. O Lord thou madeſt Man upright, but he has corrupted himſelf, and ſought out many Inventions: Thou didſt plant our firſt Parents a noble Vine, a right Seed, but they turned quickly into a degenerate Plant of a ſtrange Vine, and we their Offspring are a ſeed of evil doers, a ſinful, People, laden with Iniquity, wiſe to do Evil, but fooliſh to do that which is Good, caſting thy Laws behind our Backs, and hating to be reformed. O how often is it that we will not know the ways of Peace, and that thy Fear is not before our Eyes; that with greedineſs we run into the ways of Deſtruction, as if we had made a Covenant with Death, and were at an Agreement with the Grave, chooſing Darkneſs rather than Light; turning thy Grace to Wantonneſs, grieving and quenching the Spirit, whereby we ſhould be ſealed to the day of Re-

Redemption, and treaſuring up for our ſelves Wrath againſt the day of Wrath, and revelation of the Judgment of God. O holy Jeſus, how juſt would it be with thee to deny us before the Angels, that have ſo often denyed thee before Men, and ſay unto us; *I know ye not, depart from me, ye Workers of Iniquity:* But thou wouldſt not that any ſhould periſh, but that all ſhould come to Repentance; thou wouldeſt not the death of a ſinner, but rather that he ſhould return and live; thou cameſt to ſave Sinners, and through thy Reſurrection we have a lively hope. O let it be unto thy Servants according unto thy word, and let us not be diſappointed of our hope! Blot out the hand-writing that is againſt us, and nail it to thy Croſs; take away our Iniquity, and receive us graciouſly; Strengthen us with thy Spirit in the inward man, teaching us, that denying ungodlineſs and worldly luſts, we

may live righteouſly, ſoberly, and Godly in this preſent evil World: Purge our Conſciences from dead works, to ſerve thee the living God; that we may work out our Salvation with Fear and Trembling; and whilſt it is called to day, make our Calling and Election ſure, that our Bodies may be a living Sacrifice, holy and acceptable to God, and all our members inſtruments of Righteouſneſs; that continually abounding in the work of the Lord, and confeſſing Chriſt before Men, We may be owned before the Angels, and finally attain to the reſurrection of the Juſt, and be ſaved in the number of the true *Iſraelites.*

Good Lord, enlighten thoſe that ſit in Darkneſs, and in the ſhadow of Death; guide their feet into the ways of Peace, and daily add to the Church ſuch as ſhall be ſaved; continue thy loving kindneſs to them that know thee; let them rejoyce that

that know thy Name, and put their truſt in thee; and let every one that names the name of Chriſt, depart from all Iniquity. Bleſs this Nation to which we belong, teach all to fear thee, from the leaſt to the greateſt; do thou delight to dwell among us, and make us that happy People who have their Lord for their God. Bleſs thy anointed Servant, our Gracious Sovereign, make him a man after thy own Heart, and deliver him not into the Will of his Adverſaries. Let Peace flouriſh in his days, and Juſtice run down like a mighty Stream; and grant us ſuch Governours as may be a terrour to evil works, and an encouragement to thoſe that do well. Bleſs thoſe that labour in the Word and Doctrine, give them courage boldly to reprove Evil, make them ſuch Workmen as need not to be aſhamed; let them not doe the work of the Lord negligently; give them Underſtanding, Zeal,

and Diligence anſwerable to their great Calling; and let thy Word proſper in their hands to the Salvation of their own Souls, and thoſe that hear them. O thou that art a helper of the friendleſs, defend the cauſe of the Fatherleſs and Widow; uphold thoſe that fall, raiſe up thoſe that are bowed down, and give Medicine to heal all that are in Sickneſs: Speak Peace to the wounded in Conſcience, and give them a ſight of thy Mercy, to whom the Tempter or their own Sins ſuggeſt Deſpair; though thou hide thy Face from them for a moment, with everlaſting kindneſs have mercy upon them; and ſo direct thy Judgments, that preſumptuous Sins may not get Dominion over any one Soul; ſhew Mercy to all that deſire or need our Prayers, be good to our Friends, and forgive our Enemies; lay not their Sin to their charge. O Lord open our lips, that our mouth may ſhew forth thy praiſe,

praiſe, for all thy Mercies continued to us, for the Protection of the paſt night, and bringing us once more into thy Preſence: O Lord watch over us this day for our good! Thou that ſpieſt out all our ways, make them ſo direct, that we may keep thy Statutes. O knit our Hearts unto thee, that we may fear thy name! Let thy right hand defend us, thy arm hold us faſt, and ſecure us from, or ſuccour us in the midſt of Danger. Let not any one Temptation get Dominion over us, but teach us to eſchew evil and doe good. Let thy holy Spirit help our Infirmities, make our Thoughts innocent, our Words unblamable, and our Actions ſuch as may afford us comfort when we ſhall be judged according to what we have done in the Body. O be with us in all our undertakings! Bleſs us in all that we ſet our hands unto; Bleſs, bleſs us O our Father, and do more for us than we are able to ask

or think, for Jeſus Chriſt his ſake our bleſſed Lord and Saviour, in whoſe words we are taught to pray, ſaying, *Our Father which art*, &c.

A long Family-Prayer for any Evening.

O Almighty God, who dwelleſt in light which no man can approach unto, and in whoſe ſight there is no Creature that is not manifeſt; who keepeſt Mercy for thouſands, forgiveſt Iniquity, Tranſgreſſion and Sin; who art a God ready to pardon, gracious and mercifull, ſlow to Anger, and of great Kindneſs, and never forſakeſt thoſe that ſeek thee; who delivereſt the needy when he crieth, the Poor alſo, and him that hath no helper; who tookeſt us out of our Mother's Womb, and haſt been our God ever ſince we were born. Hear us, O Lord! who worſhip, and fall down, and kneel

kneel before thee, our Maker, to give unto thee the honour due unto thy Name to bring an Offering of praiſe, and ſeek thy Face; to offer unto thee a Sacrifice of thankſgiving, and call upon thy Name: Give ear to our Prayers, O God, and hide not thy ſelf from our Supplication. Let our Prayers be ſet before thee as Incenſe, and the lifting up of our Hands as an evening Sacrifice. We cannot hide our Sins from thee, before whom Hell is naked, and Deſtruction has no covering; we therefore humble us before thee to confeſs our manifold Sins and Iniquities; O teach us ſo to confeſs and forſake them, that it may be juſt and faithfull with thee to forgive us our Sins, and cleanſe us from all Unrighteouſneſs.

O Lord, what are we Men that thou ſhouldeſt be mindfull of us, and we Sons of Men, that thou ſhouldeſt regard us! We are a Seed of Evil-doers, by Nature the Children of

Wrath, born with a Law in our Members, that is ſtill warring againſt the Law in our Minds, and ſtriving to bring us into Captivity to the Law of Sin. O wretched Men that we are, who ſhall deliver us from this body of Death! for when we ſhould doe Good, evil is preſent with us, and without thee we can doe nothing, but ſin againſt thee: Our Imaginations have been vain, and our Hearts deſperately wicked; our Wills in Bondage to Corruption, and all our Members Inſtruments of Unrighteouſneſs. O how often have we broke thy Laws, that are Holy, Juſt and Good! How often have we abuſed thy tender offers of Mercy, and forgiveneſs, and not ſuffered thy goodneſs to lead us to Repentance! and though thou haſt chaſtened and corrected us, how long have we hardned our Faces, and refuſed to return! O how great is the number of our ſins! If we tell of them, they are more

more than we are able to expreſs, and like the Hairs of our Head, and the Sand of the Sea-ſhoar for multitude. How Juſt had it been with thee, O Lord! long e're this time, to have given us our Portion with the Worm, that gnaws and never dies; and in that Fire that burns, and ſhall not be quenched! How juſtly mighteſt thou have conſumed us in thy Wrath, and ſent us to that place where there is nothing but weeping, and wailing, and gnaſhing of Teeth; and given us the Wages of Sin, even Death eternal: but thou haſt promiſed, that when the unrigteous forſakes his ways, and the ſinner his doings, he ſhall not die but live: O remember thy Loving-kindneſs, and pardon our Iniquities, for they are great, for his ſake that was born, and came into the World that he might ſave ſinners, that he might be a Propitiation for the Sins of the World, that he might quicken thoſe

that were dead in treſpaſſes and ſins, and ſave that which was loſt. For his Sake, ſave us that deſerve eternally to die; ſave, Lord, or elſe we periſh! O deſpiſe not the work of thine own hands! but be unto us, a God forgiving Iniquity, Tranſgreſſion and Sin, and ſay unto every one of our Souls, I am thy Salvation. Do thou forgive the tranſgreſſions of our whole Lives, particularly of this day; and when thou haſt made us whole, teach us to ſin no more, leſt a worſe thing come unto us. Thou art the God of all Fleſh, and there is nothing too hard for thee; O let not ſin reign in our mortal Bodies, but redeem us from our Iniquities, and purge our Conſciences from dead works to ſerve thee the living God. Order our ſteps in thy Word, and let not any Iniquity have Dominion over us; write thy Law upon our Hearts, put a new Spirit within us, and make us free from the Law of Sin and Death.

O good God, ſanctifie us throughout, that our whole Spirit, Soul, and Body, may be preſerved blameleſs, till the coming of our Lord Jeſus Chriſt. Teach us ſo to number our days, that we may apply our hearts to Wiſdom; fit us for the worſt of changes, prepare us for Death and Judgment, and that great account we are one day to give. Teach us ſo to wait the days of our appointed Time, that our Lord may not come in an hour that we look not for him; but make us all fit to dye, and then come Lord Jeſus, O come quickly! Lord ſhew mercy to all that ſit in darkneſs, and in the ſhadow of Death; give the Heathen knowledge of thy Laws, and guide their Feet into the ways of Peace. In a more eſpecial manner, be good to all that call upon thy Name; O make all our ways ſo direct, that we may keep thy Statutes; and teach us not only to cry Lord, Lord, but to doe the Will

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of our Father which art in Heaven. Shew mercy to this ſinfull Land to which we belong; pardon our many and our crying Sins; teach us all to fear thee from the leaſt to the greateſt; make us a willing and obedient People; plant thy Love and Fear in all our Hearts; and then ſuffer not thy diſpleaſure to ariſe againſt thy People, and the Sheep of thy Paſture; unite our Diviſions, and heal our Diſtractions, and teach us to follow Peace with all men, and keep the unity of the Spirit in the bond of Peace. And for the ſake of this Church and Nation, bleſs thy anointed Servant, thou haſt appointed to rule over us; bring to nought all the Counſels of the wicked againſt him; let their malice fall upon their own Heads, but upon his let the Crown flouriſh. Bleſs all his Royal Relations, make them zealous of good works, and Crown them with Glory and Immortality. Bleſs all Miniſters

ſters of Juſtice, give them Zeal for thy Glory, make them a terror unto evil works, and encouragers of thoſe that doe well. Bleſs the lot of thine Inheritance, the Tribe of *Levi*, give them Innocence and Prudence, and let them ſhine like Stars in the midſt of a crooked and perverſe Generation. Give them Courage boldly to rebuke Vice, give them Zeal and Piety, and Wiſdom anſwerable to the neceſſities of the preſent Age, and their high Calling; make them examples to their Flocks, and bleſs thy Word to the Salvation of their own Souls, and thoſe that hear them. Lord, be good to all that need or deſire our Prayers; bleſs all our Friends and Relations, and let all that are dear to us, be ſo to thee; bleſs thoſe that curſe us, and accept our Prayers for thoſe that have, or would deſpitefully uſe us. Remember for good this place to which we belong; let brotherly Kindneſs and Charity

Charity, and whatever elſe is praiſe-worthy, dwell among us. O Lord, in mercy accept our Sacrifices of Thanks and Praiſe for our health and ſtrength, for prolonging our day of Repentance, and giving us ſo many invitations to repent and live; and for all the mercies of this day, and from day to day vouchſafed unto us. Now, O Lord, into thy hands, as into the hands of our faithfull Creator and Redeemer, we commend our Souls and Bodies, and all that belong unto us; let thy Providence be our defence, and thy Angels our guard; defend us from the malice of the Devil, and wicked men, from all ſin, ſad accidents and danger: do thou, that neither ſlumbreſt nor ſleepeſt, make us dwell in ſafety: Let not any evil come nigh our dwelling, or approach to hurt us; but refreſh our bodies with moderate ſleep and reſt, and bring us once more to praiſe thee in the Land of the living: All which

which we humbly beg for his Sake that has promiſed to give whatſoever we ask in his Name; to whom, with thee, and thy holy Spirit, three Perſons and one God, be aſcribed all Honour and Praiſe, both now and for evermore. *Amen.*

Short Prayers to be added to any of the foregoing.

A Prayer for the KING.

ALmighty God, by whom the Powers that be are ordained, and by whoſe eſpecial care thy anointed Servant, our Sovereign Lord the King, has been protected, and preſerved, and eſtabliſh'd in Peace and Honour upon his Throne; continue thy Favour and Mercies toward him; make him a great example of Vertue, a zealous Defender of the Church

Church and Religion eſtabliſh'd in theſe Kingdoms, and a happy Father of his Country; and make all his Subjects ſenſible that he is thy Miniſter for our good, that his Perſon and Authority may be Sacred, and the chearfulneſs of our Obedience make him always eaſie in the diſcharge of that great Truſt thou haſt repoſed in him; and after a long and Peaceful Reign, crown him with Glory and Immortality, for Jeſus Chriſt his ſake, *Amen.*

A Prayer for Pardon, Faith, Repentance, Grace, Holineſs and Perſeverance.

O Moſt merciful and Almighty Father, who art able out of ſtony Hearts to raiſe up Children unto *Abraham*, and make us here, ſuch as thou wilt accept hereafter; in mercy forgive all our Sins; let them never riſe in this World to ſhame us, nor

nor in that which is to come to condemn us; let thy Mercy, and the Merits of thy Son, be the foundation of our Faith, and the aſſiſtance of thy Spirit make it ſtrong and ſtedfaſt, active and vigorous, and effectual to the Salvation of our Souls: Give us a due ſenſe of the guilt and danger of our Sins; teach us to hate and abhor them, and by a ſevere, holy, and timely Repentance, fly from the wrath to come. Let thy Grace be powerfull in us to the beating down the ſtrong holds of Sin and Satan, enabling us to mortifie our Luſts, to ſubdue our Corruptions, and overcome all temptations to Sin and Vanity. Lord, make us holy in all manner of Converſation, that our Lives may be ſuch as become the Goſpel of Chriſt, and our good Works an ornament to our holy Profeſſion; and that in good time we may reap, if we faint not; let perſeverance crown our piety, and ſo direct

direct and guide us all our days, that by patient continuance in well-doing, we may ſeek for Glory, and Honour, and Immortality, and Life eternal, for Jeſus Chriſt his ſake, our moſt bleſſed Saviour and Redeemer. *Amen.*

For Juſtice, Charity, Thankfulneſs and Chaſtity.

O Eternal Father, who knoweſt what ſins beſet us, and what temptations moſt readily prevail upon us; do thou watch over us for our Good, and be our conſtant guard and guide; let not a deſire of any thing in this World, ever tempt us to deceit or fraud, or betray us to the leaſt injuſtice; but do thou teach us to be juſt to our Sovereign, in giving him the Tributes of Loyalty and Obedience, of Love and Honour, the things that are his; and to all our equals teach us to doe as we would be done

done unto, and in all our Actions to doe juſtly. Open our Hearts to forgive our Enemies, and doe good to them that hate us. Make us tender of the welfare, and compaſſionate to the ſuffering of others; and let us never forget, that to doe good and communicate, are the Sacrifices with which God is well pleaſed. Give us a due ſenſe of all thy Mercies, and never let us fail to return thy bleſſings in Thanks and Praiſe, and ſtudy to ſhew forth our Thankfulneſs, not only in our Lips, but our Lives. Deliver us from the power and prevalence of Luſt, and Wantonneſs, and ſanctifie us throughout, that our Bodies may be preſerved Holy, and Undefiled, and we at laſt may be bleſſed among them that are Sanctified, through Jeſus Chriſt our Saviour and Redeemer. *Amen.*

For

For Patience, Humility, Content, and Temperance.

ALmighty God, in whoſe Hands are the Hearts of Men, and from whom comes every good and perfect gift; in mercy look down upon us, who of our ſelves can doe nothing but ſin againſt thee: Thou knoweſt what we are, and remembereſt whereof we are made, and how apt we are to forget it: Let thy Goodneſs ſupply all our Defects, and thy Mercy help our Infirmity; make us perfect maſters of our Paſſions, that the harſheſt Diſpenſations of thy Providence, may never be uneaſie to us, nor any provocations from Men ever hurry us to rage, paſſion, or impatience; but amidſt the trials we meet with here, teach us to preſerve a calm and eaſie temper, a ſpirit ſerene and gentle, and eaſie to be entreated: Root out that pride and vanity

vanity that cleaves ſo cloſe to our corrupted Natures; and give us that meek and humble temper that may be of great price in the ſight of thee our God, and render us acceptable and uſeful unto Men. Give us ſuch a ſenſe of thy Wiſdom and our own demerit, that we may think thoſe circumſtances fitteſt for us that thou appointeſt; and the worſt condition we can be in, better than we deſerve; that we may entirely reſign our ſelves to thy Will and Conduct, and be content in whatever ſtate thou art pleaſed to place us. Finally, we beſeech thee that thou wouldſt not ſuffer the temptations to Intemperance, to prevail upon us, nor our Appetites ever to enſnare us; do thou teach us Temperance, and Sobriety, and ſo conſtantly aſſiſt us, that amidſt all the allurements to Riot and Exceſs, our bodies may be preſerved pure and undefiled, as Temples of the Holy Ghoſt; and all for his ſake who

who was made Man, Jeſus Chriſt our bleſſed Saviour and Redeemer. *Amen.*

A Prayer for the Proſperity of the Church and Religion Eſtabliſh'd in theſe Kingdoms.

O Almighty God, who haſt made theſe Nations happy in a wiſe and regular Reformation; and notwithſtanding our great Unthankfulneſs and Provocations, continued to us the purity of thy Goſpel, and preſerved thy Church and Religion amongſt us; and to compleat our happineſs, vouchſafed to both the Favour and Protection of thy Anointed Servant, our moſt gracious Sovereign. O Lord, give us all a due ſenſe of theſe thy Mercies, and teach us to manifeſt our thankfulneſs to thee our God, by Piety and Obedience, by Holineſs and Charity; and to our Prince, by the moſt ſincere and hearty

hearty Reverence to his Perſon, and Religious Obedience to his Laws: And do thou, O Lord, preſerve this Church which thy own right Hand has planted: defeat the Malice and deſigns of all her Enemies, and let her flouriſh in theſe Kingdoms ſo long as the Sun and Moon ſhall endure; and let that Religion and way of worſhip Eſtabliſh'd amongſt us, be ever Bleſſed with thy Favour and Protection: let neither the Malice of the Devil, or wicked Men, nor our own Impieties, ever rob us of ſuch invaluable Bleſſings; but continue them happy Inſtruments of Salvation to theſe Kingdoms, till all the World ſhall be one Flock, under the great Sheepherd and Biſhop of our Souls, Jeſus Chriſt: To whom, with thee and the Holy Ghoſt, be all Honour and Glory both now and for ever. *Amen.*

A Prayer to be uſed by a Family for a Sick Man.

HEarken unto us O Lord our King, and our God, for unto thee will we make our Prayers! O thou great Phyſician of Soul and Body, who killeſt and makeſt alive, who turneſt Man to Deſtruction, and by thy Power bringeſt back the Children of Men from the duſt of Death, and the Jaws of Hell: O Lord, hear us that now call upon thee for this thy Servant; with the wholſome ſtrength of thy right Hand ſupport, and grant him the light of thy countenance; make his Bed in his ſickneſs, and teach him to put his whole truſt and confidence in thy Mercy, and let him rejoyce in thy Salvation. With the grace of thy holy Spirit ſanctifie all his Sufferings, that he may turn and enquire after thee his God, before the evil day of Death ſhall

ſhall come, and make his Peace before he ſtand at thy Tribunal to be judged for all he has done in his mortal Body. O holy Father, who art a God of the Spirits of all Fleſh, look in Mercy on this thy Servant; lay upon him no more than thou enableſt him to bear; teach him to reſign his Will to thine, and by his Patience and Submiſſion to thy Will, to glorifie thee in this day of his Viſitation. O Lord, we know that Man that is born of a Woman is not clean in thy ſight; and if thou ſhouldſt be extream to mark all that this thy Servant has done amiſs, he could not anſwer thee one for a thouſand; but thy Mercies are infinite, and thy Compaſſion never fails; therefore for thy Mercies ſake, turn thy Face away from his Iniquities, and blot out all his Trangreſſions; charge his Sins upon the ſcore of thy Son, and let the hand-writing of Ordinances be nailed to the Croſs, and

ſo waſh him in the Blood of the immaculate Lamb, that his Sins that are as red as Scarlet, may be white as Snow. Seal his Pardon before he go hence, and be no more ſeen; and in this his day let his Work be finiſhed, before the night come, in which he cannot work. O Lord, heal his Soul, and then, if it be thy good Pleaſure, his Body alſo; raiſe him up to praiſe thee once more in the land of the living, and make him ſo ſenſible that 'twas thy Hand which gained the victory, that his Mouth may ſhew forth thy Praiſe, and declare the Wonders that thou doſt for the Children of Men, and his yet unfiniſhed days make him more fit for the great day of Accounts. But if he muſt ſhortly dye, good Lord ſet his Houſe in order; make his Repentance ſerious, his Faith ſtedfaſt, and let the Merits of thy Son ſheild him from thy Wrath, and his Righteouſneſs protect him from thy Juſtice, that he may be

recei-

received into the number of the Faithful, and enter into the Joy prepared for them that love and fear thee; and from every example of Mortality, teach us to remember whereof we are made, to conſider we are but a ſhadow that paſſeth away; and ſo to remember our latter end, that living we may live in thy Fear, dying we may dye in thy Favor, and finally paſs from Death to Life, and to all eternity partake in their Joys that dye in the Lord. Lord hear us, and anſwer us, for thy Son's ſake, who dyed to ſave Sinners, Jeſus Chriſt our Lord and Saviour. *Amen.*

A Family Prayer in behalf of a Woman in Sickneſs.

ALmighty God, to whom alone belong the iſſues of Life and Death: O Lord, look upon thy Ser-

vant in whoſe Bones there is no Reſt by reaſon of her Sin, and in whoſe Fleſh there is no Health by reaſon of thy Diſpleaſure; make haſte, O Lord, to help her; let it be thy Pleaſure to deliver her, and make no long tarrying to be her Helper and Redeemer. O our God! if it be thy bleſſed Will, give not over unto Death thy Servant that thou now chaſteneſt and correcteſt, but reſtore the voice of Joy and Health, and raiſe her up to praiſe thee in the Land of the living, and let her rejoice in the great things thou haſt done for her Soul. But if her Glaſs be run, and ſhe even hard at Death's door, O Lord, deliver thy Servant thou haſt appointed to dye; deliver her from thoſe Sins that are too heavy a burthen for her to bear, from the Snares of the Deſtroyer, the deceitful Love of this World, and the Wrath to come. Let her death be precious in thy Sight, and let her be numbred among thy

thy Saints in glory everlaſting; but whether ſhe live or dye, Lord, make her thine; give her a free and full pardon of all her Sins: O let her Iniquities be no more remembred before thee; form in her Soul the Image of thy Son, and let her Body be the Temple of the Holy Ghoſt. Sanctifie her throughout, and make her every day more and more fit for the appearance of the Lord Jeſus. Create a clean Heart, and renew a right Spirit within her. Let her Faith be lively, and work by Love; let her hope be ſuch as purifies from all filthineſs both of Fleſh and Spirit; and give her a Repentance never to be repented of, that when this mortal Body ſhall put on Immortality, and this corruptible Incorruption, Death may be ſwallowed up of Victory, and ſhe may be crowned with Glory and Immortality: And that this Scourging may be an evidence of thy Love, and this Chaſtiſement that

thou intendeſt to receive her; Teach her that has received ſo much good, with the Patience of *Job* to receive evil from the hands of the Lord: Let thy Strength ſtill wait upon thy Rod, and thy Comforts ſweeten all her Sufferings: O teach her to reſign her Will to thine, and in the midſt of all the Troubles thou layeſt upon her, with Patience to poſſeſs her Soul, and ſuffer her not at her laſt hour, for any pains of Death, to fall from thee; but, Lord, receive her Soul into the place appointed for the Spirits of juſt Perſons made perfect, through the Blood and Merits of thy Son, Jeſus Chriſt our Lord. *Amen.*

A Prayer for a ſick Child to be ſaid by a Family.

O Almighty Father, who didſt make and faſhion us in the Womb, and whoſe gift Children are, with

with the Eyes of Pity and Compaſſion look down upon the Creature which thou haſt made: O Lord, call not our ways to remembrance, but be merciful unto us, that this Child may live; and do thou that haſt ordained thy praiſe out of the mouths of Babes and Sucklings, continue this Child in the Land of the living, and out of its mouth perfect thy own Praiſe. O take it not away in the flower of its Age, but let it live to declare thy Power to the generation that is yet to come; but if thou art pleaſed to take it from us, take it to thy Self; ſay unto its Soul, I am thy Salvation, and let it be with thee in Paradiſe, for the ſake of thy holy Child, Jeſus Chriſt our Lord. *Amen.*

A Prayer for a Woman in Travel, to be uſed by her Friends or Family, or any particular Perſon in her behalf

O Bleſſed Jeſus, who didſt not abhor the Virgin's Womb, when thou tookeſt upon thee to deliver Man, but waſt made in the form of a Servant, and born of a Woman; according to thy great goodneſs look upon thy Servant, and be merciful unto her, as thou uſeſt to be unto thoſe that fear thy Name. Know her Soul in Adverſity, and be her Helper and Deliverer now her Soul is troubled, and her Pains take hold upon her: Be thou her preſent help in this time of trouble, and make no long tarrying, O our God! And till in thy good appointed time thou turn her heavineſs to rejoicing, and her mourning into joy, be pleaſed to ſupport her under all her Agonies, and with the conſolation of thy

thy holy Spirit, comfort her in all her pains. O thou that formeſt thy Image in the Womb, and haſt brought it to the Birth, give her ſtrength to bring forth, and let her live to rejoyce in the fruits of her Womb: give her patience to await her hour; fit her for the worſt that may happen, and make her for ever thine, for Jeſus Chriſt his ſake, *Amen.*

A Thankſgiving for Deliverance from Child-Birth, to be uſed by a Family, or a particular perſon in the Woman's behalf.

O God, from whom all good things do come, and to whom all Praiſes are due, to thy Name be aſcribed all Honour and Praiſe, that haſt heard the Cry of thy Servant, and delivered her from the bitter Pangs and Agonies of Child-birth; that haſt known her Soul in Trou-

ble, and remembred her for good. Let thy Praiſe be as great as thy Mercy; and let all the ends of the World confeſs that thou art God alone, and that none can deliver as thou doſt: and let thy Honour be great in the Salvation of thy Servant. O let her live to come into thy Courts, to praiſe thee among the Multitude, and tell what great things thou haſt done for her Soul: Bleſs the Fruit of her Womb, and make all that are, or ſhall be hers, thy Children; give her Grace to live in thy fear, and ſave her in the number of the true *Iſraelites*, through Jeſus Chriſt our Lord, *Amen.*

A Prayer to be ſaid for a Sick Perſon before his receiving the Sacrament, by a Family or a Single Perſon.

O Almighty and moſt merciful Father, who haſt commanded thy Ser-

Servants to pray one for another, and promiſed to hear their Prayers when two or three are gathered together in thy Name. O Lord hear (us) from Heaven thy dwelling Place, and accept (our) my) prayers in the behalf of thy Servant: Lord bleſs him, and keep him, make thy Face to ſhine upon him, and give him Peace both now and for evermore: Increaſe his Strength and Patience; ſanctifie all his Sufferings, and let it be good for him that he has been Afflicted. Bring his ways to his Remembrance and Repentance; and ſo ſet his Sins in order before him, that he may abhor himſelf in Duſt and aſhes, and turn with all his Heart unto thee his God. O let his ways be made ſo direct, that he may keep thy Statutes, that he may turn from the evil of his way, and ſave his Soul alive: Give him the wedding Garment, that he may be acceptable at the Marriage-Feaſt, and worthily eat of that Bread,

and

and drink of that Cup: Let that be a pledge of thy Favor and thy Love; ſeal his Pardon and his Peace, and do thou receive him into Covenant with thee. Pardon all his unworthineſs, hide his Sins in the Robes of thy Son's Righteouſneſs; confer upon him all the benefits of thy Son's death, and be thou unto him the God of his Salvation; prepare him for Death and Judgment, and that great Account he is one day to give: Let the mercies of thy Table, fit him for the Glories of thy Throne; and his attending on thy Son in his Humility, be a means to make him owned before thee, O Father! and thy holy Angels, when thy Son ſhall come in Glory to Judge the World: To whom, with thee, and thy holy Spirit, be aſcribed all Honour and Glory, Praiſe and Adoration, both now and for evermore. *Amen.*

A Thankſgiving to be uſed by a Family for Recovery from Sickneſs, or Deliverance from any common Trouble.

O Merciful Lord, that haſt heard our Prayers, and not turned thy Mercies from us, but in thy great goodneſs haſt put off our Mourning, girded us with Gladneſs, and reſtored the voice of Joy and Health to our Dwellings. O Lord, thou haſt dealt graciouſly with us, and of very faithfulneſs cauſed us to be troubled: O let thy merciful Kindneſs be continually upon us, and teach us to be glad and rejoice in thy mercy, that haſt conſidered our Trouble, and known our Souls in Adverſity; and ſo to learn thy Statutes, that it may be good for us that we have been afflicted. O let us be telling of thy Salvation from day to day; let all that is ours Praiſe thy holy Name; and let us do all that lies in us, to make thy

thy Honour great in our Salvation, and thy Name glorious throughout the World; and in whatſoever troubles thou layeſt upon us for the time to come, let our Truſt be in thee; do thou deliver us in thy Righteouſneſs, and let us never be brought to Confuſion. O help us in our trouble, for the help of Man is vain! and ſo bleſs all thy Fatherly Chaſtiſements, that they may all redound to thine Honour, and the good of our own Souls, through Jeſus Chriſt our Lord, *Amen.*

A Thankſgiving to be ſaid by a Family, for the Recovery of a particular Perſon from Sickneſs, or Deliverance out of ſome imminent Trouble or Danger.

O Lord, who art a preſent help in trouble, and never leaveſt nor forſakeſt thy Servants; 'twas thy hand which delivered thy Servant: Thou

O

O Lord, haſt done it, thou haſt delivered a Soul from Hell, and thy Servant from the Pit of Deſtruction; thou haſt done a great thing, whereat we all rejoice, and come now before thee, to praiſe thee with joyful Lips. But thy Praiſe is above Heaven and Earth, what can we therefore give unto thee, O Lord, for all the benefits thou haſt done unto us! But thou haſt commanded that we ſhould offer unto thee our Sacrifice of Thankſgiving, we will therefore always give thanks unto thee O Lord; thy praiſe ſhall be ever in our mouths, and we will praiſe thy Name for ever. Glory be to thee O Lord moſt high! O let thy mercy unto thy Servant bring forth a greater care and vigilance for the time to come, to live in all holy Obedience towards thee! to Remember, that 'tis appointed unto all Men once to dye; and be thou merciful unto thy Servant, as thou uſeſt to be to thoſe that fear thy Name:

Name: Lord make us all ſo ſenſible of thy Mercy and Loving-kindneſs, that we may ſtudy to pleaſe thee in all holy Obedience, and be always ready at whatſoever time, and in whatſoever manner, it ſhall pleaſe thee to call upon us? and at laſt be made co-heirs in Glory with thy bleſſed Son, Jeſus Chriſt our Lord, *Amen.*

A Guide

A

GUIDE

TO THE

Devout CHRISTIAN.

The Third Part.

CONTAINING

A Diſcourſe of the Nature, and Neceſſities of frequent receiving the Holy Sacrament, together with Meditations thereon, a Rule for Examination, and Prayers and Directions for the worthy receiving thereof.

Let a man examine himſelf, and ſo let him eat of that Bread and drink of that Cup. 1 Cor. 11. 28.

LONDON,
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THE PREFACE.

'TIS *a ſad Occaſion of every good man's wonder and ſorrow, to obſerve with what frivolous pretences men content themſelves, to excuſe their repeated neglects of the bleſſed Sacrament; to ſee how the ſame perſons that magnifie the Myſtery, pretend Conſcience to diſpute themſelves into the contempt of it, whilſt at the ſame time they confeſs it a Duty and a Bleſſing. Some that value themſelves upon the ſtrictneſs of their Lives, pretend unworthineſs from one Sacrament, nay, from one Year to another; and yet make this which is ſo ſad a teſtimony of their want of a due ſence of Religion, a mark of their greater ſtrictneſs; and with this wretched pretence how many reſiſt all the Rhethorick*

and

and Reaſon of the Pulpit; defeat all the methods of entreaty and perſuaſion, and are deaf to all arguments to call them to the Table of the Lord? And at the ſame time that they blame others for denying the Cup to the People, they deny both Cup and Bread to themſelves, and in their Barbarity to their own Souls, exceed the Cruelty they condemn. Never was there a ſadder Inſtance of a miſ-led and deluded people! To awake men from this ſad and deplorable State to a better ſenſe of their Duty, and yet obviate the common Excuſes of Ignorance of the Myſtery, or Unpreparedneſs, I ſhall enquire into the Nature and Neceſſity of the Bleſſed Sacrament, and lay down ſome Rules for a devout and pious Preparation for it.

A Diſ-

A Diſcourſe of the Nature, and Neceſſities of frequent Receiving the Holy Sacrament, &c.

Part III.

CHAP. I.

What the Sacrament of the Lord's Supper is: The Time and Ends of its Inſtitution.

THE Sacrament of the Lord's Supper is a Holy Myſtery, ordained by Chriſt as a Seal of the Covenant of Grace, and a Means both to repreſent and ſet forth his Death and

and ſufferings, and confer a right to the benefits thereof upon every worthy Communicant.

Sacrament a Myſtery. That this Sacrament is a holy Rite or Myſtery, needs no farther proof than the Confeſſion of the whole Chriſtan World, and the many Diſputes about it, that have ſo long diſtracted the Peace of Chriſtendom; and all that name the Name of Chriſt, derive this Sacrament from his Will and Pleaſure, and unanimouſly own, that 'tis from his Command and Practice, that the Obſervation of it becomes a Duty, and a Law, to all his Followers: His Command is Recorded by St. *Luke* 22. 19. his Practice by him, and two other of the Evangeliſts, *Mat.* 26. *Mark.* 22. 22.

Ordain'd by Chriſt.

Time of Inſtitution. And the ſame Texts have (paſt all Controverſie) made clear the time of its Inſtitution; which was immediately

ately after the laſt Paſſover he eat with his Diſciples, when the time drew nigh that the Son of Man was to be delivered into the Hands of ſinful Men, to be Crucified and Slain.

Ends of its Inſtitution.

As for the Ends and Reaſon of Inſtituting this Holy Myſtery, our Saviour himſelf will be our Guide; and his Command, *Doe this in Remembrance of me*, is proof enough, that he intended it to perpetuate the Memory of his Death and ſufferings, according to St. *Paul*, 1 *Cor.* 11. 26. till his glorious Advent, or Second coming to judge the World. And that this Sacrament was intended by our Saviour as a Seal of the Covenant of Grace, is likewiſe clear from his own Words, which our Tranſlations in *Mar.* 14, and 24. render New Teſtament; and in *Mat.* 26, & 28. the New Teſtament in his Blood, which might as properly be rendered New,

Seal of the Covenant of Grace

new Covenant, or the new Covenant in his Bloud, being not only ſo tranſlated in thoſe places by the learned *Hammond*, but the ſame word is ſo rendred by the ſame Tranſlators in *Heb.* 8. 8. and ſo theſe words of our Saviour, that is the New Teſtament, or the New Covenant in my Bloud, will bear this Paraphraſe, *i. e.* this is that Covenant of Grace and Mercy which God hath made with Mankind, and which ſhall ſhortly be confirmed and ſealed unto them by the ſhedding of my Bloud.

Laſtly, that this ſacred Myſtery does confer upon every worthy Communicant, a right to the Benefits of our Saviour's Death and Sufferings, is as little to be queſtioned, as that Covenants among Men duly ratified and exchanged, do confer on the Covenanters a Right to the things covenanted for. Being unwilling to tire the Patience, or exceed the Capacity or the Time of common People, I ſhall

ſhall add no more to this ſhort and plain Account of this Sacrament, but haſten to undeceive the careleſs and unthinking Chriſtian, by ſhewing him the neceſſity of this Holy Duty, in order to his Salvation.

CHAP. II.

Neceſſity of the Lord's Supper to Salvation.

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1. *The meaning of Neceſſity: Whence this neceſſity ariſes: How neceſſary to our Union with Chriſt.* 2. *To the conveying the vital Influence and ſaving Graces of the Holy Spirit.* 3. *To entitle us to the benefits of Chriſt's Sufferings, his Death and Reſurrection.* 4. *To apply to every particular Chriſtian what is in general promiſed to us in the Covenant of Grace.* 5. *What a Diſhonour and Affront to our Saviour to neglect it.* 6. *The Danger that doth attend.* 7. *Concluſion, recommending it to our Practice.*

Meaning of Neceſſity to Salvation.

WHen I ſpeak of the Neceſſity of the Sacrament to the Salvation

vation of the Chriſtian: I underſtand not ſuch a neceſſity as would ſet bounds and limits to the Mercy of God, or utterly exclude from Heaven all ſuch whom God has denied a poſſibility of partaking of that Sacrament; nor ſuch a Neceſſity as ariſes from the Nature of the Work or Duty it ſelf, without reſpect to the reaſon and end of its Inſtitution, or the Will of the Inſtitutor: But the Neceſſity I ſpeak of, is ſuch as ariſes from the Will and Pleaſure of Almighty God in making it the ordinary means of Salvation.

Salvation is the Gift of God, and 'twas in his power to grant it unto men on what terms he pleaſed: Now he having thought fit to inſtitute the Sacrament, and command the uſage of it, and in his Word to declare it one of the outward means of Salvation; We muſt expect Salvation in that, and in no other way than that which God has appointed; and on no o-

ther Terms than thoſe on which God has promiſed it. Conſequently, the external participating of the Lord's Supper is ſo neceſſary to the Salvation of the Chriſtian, that without it Salvation is not in an ordinary manner to be expected.

As for thoſe to whom God has denyed the ordinary means of Salvation, (his Word and Sacraments,) we may ſay of them as the Apoſtle does in another caſe, *What have we to doe with them that are without?* Nor will their Caſe afford better grounds for us to hope for Salvation, in the ſame way in which God may poſſibly beſtow it on them, than God's Care of *Moſes* in the Mount, or of *Elias* in the Famine, to hope for a miraculous preſervation of our Bodies when there is no neceſſity for it; or that Ravens ſhould feed us, when we are bleſſed with plenty. Conſequently, all ſuch Perſons, as live within the Boſome of ſuch a Church

as

as does require no manifeſtly ſinfull Terms of Communion, (if of Age and Capacity to receive the Sacrament,) they cannot neglect it without a manifeſt and apparent hazard of their Salvation. And this I preſume to be no other Doctrine than what God himſelf has taught us in the Holy Scripture, the proof of which I ſhall confine to ſuch Arguments as may be drawn from thence. As firſt, that it is neceſſary to our Union with Chriſt.

Sacrament a means of Union with Chriſt.

Firſt, That our Uuion with Chriſt is wrought and continued by participation of the Lord's Supper, and that we are are thereby made one with Chriſt, and Chriſt with us; not our Holy Mother onely, but the Holy Ghoſt has taught us. To this purpoſe is that of St. *Paul*, 1 Cor. 10. 17. *We being many are one bread, and one body, for we all are partakers of that one bread:*

Communion Service.

The Apoſtle hear ſpeaks of the Sacrament, not only as a Symbol of Charity, and a means of uniting the Members of Chriſt to one another; but likewiſe as a means of Union unto *Chriſt*; For the Body with which we are there ſaid to be united, and to be one, cannot be underſtood only of the Church, which is ſometimes ſtyled the Body of *Chriſt*; and by union, with which we may be ſaid to be united unto *Chriſt*; for as in the natural Body, the union of a particular Member to the Body, is the means by which it is united unto the Head: So it is in the Body ſpiritual, the union of a particular Member to the Church of *Chriſt*, which is called his Body, is a means of uniting particular Members to *Chriſt* himſelf, who is ſaid to be the Head of the Church. Nor is it to be doubted that the Sacrament, by uniting us to this Body of *Chriſt*, his Church, does thereby unite us unto

Chriſt

Chriſt; or that the words of the Apoſtle now mentioned will bear that ſenſe; but beſides this, this Text ſeems to import a higher and more immediate union, effected by a due receiving the bleſſed Sacrament.

Firſt, Becauſe the Body, with which we are here by the Apoſtle ſaid to be One, muſt be that he ſpeaks of in the Verſe preceding theſe Words, where he ſaith, *The Bread which we break, is it not the Communion of the Body of Chriſt?* Where the Body ſpoken of ſeems to be the ſame which that Apoſtle, 1 *Cor.* 11. 24. ſaith *was broken*, and St. *Luke* 22. 19. ſaith was given for us, which can be underſtood of no other Body than that which was ſacrificed on the Croſs. Again, 'tis probable St. *Paul* uſed this Diſcourſe chiefly to perſuade the converted Gentiles, not to eat of the Feſtival Sacrifices of the Idols they had forſaken, by ſhewing them the inconſiſtence of partaking

of the Table of the Lord, and the Table of Devils; becauſe, ſaith he, they that participiate of the Sacrifices offered to falſe Gods, do thereby partake of the nature of thoſe Gods to which they ſacrifice, the thing intimated in their having fellowſhip or communion with Devils, *v.* 20. and therefore you cannot partake of Idol-Sacrifices, and by partaking thereof become united unto, and partake of the nature of Devils, and partake of the Table of the Lord, and by ſo doing, be united unto him, and participate of his pure and holy nature: For theſe are things ſo directly oppoſite, that to do both is impoſſible; and this ſeems the ſtreſs of the Apoſtle's Argument. And that the reaſoning of the Apoſtle was thus underſtood by the converted Gentiles, is highly probable; it being an Opinion commonly received among them, that union with their Gods, and partaking of

of the very Nature of thoſe *Demons*, to which the Sacrifices were offered was always the effect of eating of thoſe Sacrifices that were offered to them. So that from this Diſcourſe of the Apoſtle, who aſſerts partaking of the Cup of Bleſſing, to be communion of the blood of *Chriſt*, v. 16. and eating of the Bread, communion of the Body of *Chriſt*, there ſeems good grounds to conclude that every worthy Communicant, his partaking of the Holy Sacrament, is not only a declarative Act of a political union with *Chriſt*, and all good *Chriſtians*; but likewiſe an effective means, by which a more immediate ſpiritual union betwixt *Chriſt* and his own Soul is accompliſhed. And this is ſo high a Favour, ſo great a Bleſſing, that no one, that tenders the good of his own Soul, would by his own fault be deprived of; and the Benefits and Neceſſity of this Union, and of the holy Duty by

which 'tis effected, will be farther evident from the ſecond thing to be conſidered; and that is,

Secondly, The vital Influences and ſaving Graces of God's holy Spirit, are both conveyed unto good Chriſtians, and cheriſhed in them, and their ſpiritual Life preſerved by a due participation of the Lord's Supper. As every Member of the Body natural neceſſarily requires an Union with the Body; and being divided from, or deprived of thoſe Spirits that animate the whole Body, does certainly periſh, and loſe its natural Life: ſo it is in the Body myſtical, if a Member be not united to it, or be deprived of the Graces that influence and animate that Body; it muſt ceaſe to be a living Member of that Body myſtical. At Baptiſm every Chriſtian is made a Member of Chriſt, as our Church teaches us; and being ſo made, does not only ſuppoſe our Incorporation into the Church,

Church, but likewiſe a participation of thoſe Graces that are common to that Body; and without which we could not be Members of it: ſo that it is this ſpiritual Life, or our partaking of the Graces of God's Spirit, that makes us living Members of Chriſt; and 'tis by virtue of our Union with Chriſt, and his Body the Church, by which at firſt we are made, and continued partakers of the Graces of God's Spirit; conſequently, he that refuſes the means by which this Union is continued; that is, the means whereby he is made one Body with Chriſt, *viz.* the bleſſed Sacrament, deprives himſelf of the vital Influences neceſſary to preſerve him a living Member of Chriſt's Body. And that this is the conſequence of neglecting the Sacrament, nothing will be more evident, if the words of St. *John* 6. 53. *Except ye eat the Fleſh of the Son of Man, and drink his Blood, ye have no Life in you,*

will

will bear the Interpretation of the Ancients; who from thence ſo highly aſſerted the indiſpenſable neceſſity of the Lord's Supper, that they adminiſtred it to Infants, ſuppoſing their Salvation deſperate if they died without it. And this was probably the reaſon why our Saviour was pleaſed to give us his Body and Blood under the Elements of Bread and Wine, the common nouriſhment of the Natural Body; that he might thereby ſhew us the neceſſity, as well of ſtrengthening and refreſhing our Souls by his Body, and Blood, (as our Church ſpeaks,) as of our Bodies by Bread and Wine; and teach us that the ſpiritual Life of our Souls, cannot be preſerved without a frequent eating of our ſpiritual Food, no more than our Bodies can ſubſiſt without the Food that is natural. And how unreaſonable is it to imagine, that thoſe that are by nature and cuſtom prone to doe evil; that have created

to themſelves a neceſſity of ſinning, ſhould yet do well without conſtant ſupplies from the Fountain of Grace and Goodneſs, that works in us both to will and to doe: or to expect this ſupply, and yet neglect the means by which God has promiſed and determined to give it us; the ſacred Myſtery, the holy Jeſus purpoſely contrived to maintain the principle of Life and Regeneration, that firſt he gives, when at Baptiſm he ſets his Seal upon us and marks us his! And let it be conſidered, that without this we cannot be Children of God; and according to the Apoſtle, *Rom.* 8. 9. & 14. *If any Man have not the Spirit of Chriſt he is none of his*; that we partake of this Spirit by being one with Chriſt, and are made one with Chriſt, and Chriſt with us, by being made one Bread, as the Apoſtle ſpeaks. And from hence there will appear the ſame neceſſity of external partaking of the Lord's Supper, as of partaking of that Spirit of *Chriſt*, with-

without which we are none of his. I might farther urge the ſame argument from what our Saviour ſaith of abiding in the Vine, *John* 15. 4. in order to our bearing Fruit; or that of *John* 6. 53. which the Church of God for ſome Ages underſtood of the Sacrament; but becauſe theſe of late have been conſidered at large by a better hand, I ſhall therefore proceed, to ſhew the indiſpenſable neceſſity of the bleſſed Sacrament, by ſhewing, Thirdly, how a due partaking thereof, does intitle to the benefits of *Chriſt's* Death, his Paſſion, and Reſurrection.

Sacrament intitles to Chriſt's Death, Paſſion, and Reſurrection.

Thirdly, The great arguments urged by St. *Paul*, as proof of the Reſurrection of our Bodies, to Glory and Immortality, are the Union betwixt *Chriſt* and his Members, and their being quickned by the ſame Spirit. *Chriſt* (ſaith the Apoſtle) *was the firſt fruits*

of

of them that ſlept, 1 Cor. 15. 20. and hence, *v.* 23. concludes the Reſurrection of thoſe that are his; and in *Rom.* 8. 11. *If the Spirit of him that raiſed up Jeſus from the dead dwell in you, he that raiſed up Chriſt from the dead, ſhall alſo quicken your mortal Bodies by his Spirit that dwelleth in you.* And as the Spirit is only promiſed in the Covenant of Grace, ſo the promiſe of giving it, is to ſuch only as are carefull to enter into, and perform the condition of that Covenant. Therefore that which gives a reaſonable and well-grounded Aſſurance of God's performing to each Chriſtian in particular the conditions of this Covenant, is his own care to make himſelf a party in that Covenant, by ſealing of it; and thereby tying himſelf to perform the conditions of the ſame; conſequently the ſealing of this Covenant, being the way that God has appointed to make each Chriſtian a party to it, muſt

muſt be as neceſſary to entitle him to the Benefits of *Chriſt's* Death and Paſſion, the things on God's part covenanted for, as the ſealing and delivering a Bond or Covenant among Men, is to give a legal Right to the things in that Bond or Covenant conditioned for. And this will be farther evident from the next thing to be conſidered, That the partaking of this Sacrament, is the way that God has appointed to apply and confirm to particular Chriſtians, what he has in general promiſed in the Covenant of Grace.

Sacrament a Seal of the Goſpel Covenant.

Fourthly, The Goſpel-Covenant is that Contract betwixt God and Man, in which God promiſes to admit Sinners to pardon and Salvation, on the conditions of Faith, Repentance, and ſincere Obedience, ſealed to Mankind by the death of his Son, *who dyed for thoſe which were dead in* Adam, *and taſted Death for every*

every man; and not thinking this enough out of his tenderneſs and compaſſion to poor Sinners, he contrived a way to admit them into this Covenant, and to give to every penitent Sinner in particular, repeated aſſurances of enjoying the Benefits thereof; and therefore not only appointed the Sacrament of Baptiſm to admit us into this Covenant during our Minority, but the Sacrament of the Lord's Supper, by which this Covenant might be perſonally ſealed by every Sinner; and God ſeals to every Sinner thoſe Bleſſings in general promiſed. Now theſe being the ends for which theſe holy Rites were inſtituted; he that at Baptiſm is admitted into this Covenant by virtue of a Promiſe (made by others in his Name) to obſerve the Conditions of it; if he refuſe when he comes of Age to ratifie this Covenant, and by ſealing it to make himſelf a Party to it, and take upon him the Obligation

ligation to perform the Conditions it requires; he has no more reaſon to expect the Benefits of this Covenant, than Minors to expect the advantage of a Contract made for them by their Guardians, which themſelves, come to Age, refuſe to confirm. Therefore ſuch Perſons as wilfully refuſe to come to the Lord's Table, and thereby perſonally to own themſelves obliged to perform the Conditions required on man's part in the Covenant of Grace, ought to be looked upon as ſuch as do renounce that Covenant, and all the Benefits of their *Chriſtianity*, and have no more reaſon to expect advantage from the Goſpel Covenant, than from any other Contract in which they are not concerned. But becauſe this is a Danger little regarded, becauſe little underſtood, and this Argument cannot be urged too far, or made too plain; pardon me therefore, if I take leave to explain it by asking

asking a Queſtion or two that may make the thing more plain. Suppoſe a lawful Government ſhould contrive a ſolemn League and Covenant, and enjoin every one to take that Covenant that did expect the benefits and protection of that Government, and command that Parents ſhould undertake for their Children during their Minority, but when grown to years of diſcretion, that then every Perſon ſhould come into a Court of Judicature, or a Congregation, and with lifted up hands perſonally engage to obſerve the conditions of that Covenant; Now ſuppoſe ſome Perſons born whilſt this was a Law of the Kingdom, and in Obedience to that Law, their Parents undertook for them during their Minority; yet, when grown up to be Men, theſe Perſons would by no means be prevailed upon to come perſonally and promiſe to obſerve it; but though the Magiſtrate commanded,

ded, and the Miniſter invited, yet ſtill refuſed: let me ask now whether the Promiſe made by their Parents in their behalf, be enough to intitle them to the benefits of the Covenant; or rather, whether this refuſal in their own perſons, to take this Covenant, be not a juſt reaſon for all men to conclude, they expect no manner of Advantage from it, but that they totally renounce it, and all the benefits thereof? Let me beg of thoſe poor miſ-led People, that neglect the Sacrament of the Lord's Supper, to apply this to themſelves. God has made a Covenant with Mankind, and has required that we not only promiſe Obedience to it by our Sponſors, during our minority, but that every one (when of Age) ſhall in his own Perſon ſeal this Covenant, and perſonally promiſe in and by that Ordinance (which he has inſtituted for that very end) to obſerve the Conditions of it. What

reaſon

reaſon then can any man have to hope for the benefits of this Covenant, that does refuſe to ſeal it? Nay, on the contrary, is there not the higheſt reaſon to conclude, ſuch refuſal to be an actual renouncing of the Goſpel Covenant; and conſequently ſuch an act as renders the Refuſers utterly incapable of the bleſſing of *Chriſtianity*, and all the merit and mercies of a Saviour, and puts them in as bad, if not a worſe ſtate than ſome honeſt *Pagans* are in; it being better not to know, than to know and yet to deſpiſe the Mercies of our Saviour. Again, there was a Covenant betwixt God, and the People of *Iſrael*, this Covenant was confirmed to them by a Sacrifice, *Exod.* 24. *ver.* 8. But when any Proſelyte was admitted into that Church, before he could have any right to the benefits of that Covenant, there was required a Sacrifice from him, which was called

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an Applicatory Sacrifice; by vritue of which, the Covenant in general made with that People, was ſealed to particular Proſelytes: This Covenant was a Type of that which God hath made with mankind, and the Sacrifice by which it was confirmed, of that Sacrifice by which God has confirmed the Gopel-covenant; that full, perfect and ſufficient Sacrifice, Oblation and Satisfaction for the Sins of the whole World, made by our Saviour on the Croſs. Now becauſe 'tis not poſſible that this Sacrifice ſhould be repeated; for *Chriſt* can die no more, nor is it neceſſary that it ſhould be repeated, becauſe as the Apoſtle ſpeaks, *Heb.* 10. 12, 14, 18. *This Man after he had offered one Sacrifice for ſins, for ever ſat down on the right hand of God; and by one offering, hath perfected for ever them that are ſanctified; and where there is remiſſion, there is no more offering for ſin.* Therefore what remains,

Communion Service.

remains, is, that there ſhould be a ſecond kind of Sacrifice among Chriſtians, to anſwer to the Applicatory Sacrifice among the Jews; and this can be no other than that Euchariſtical federal Sacrifice, by which the merit and efficacy of the Sacrifice of *Chriſt*, is applied to every Chriſtian; and the Covenant made with all, is ratified with every ſingle Believer.

Diſhonour to neglect it.

Fifthly, Beſides all this, how great a Diſhonour is it to our Saviour, and his Goſpel, to imagine, that He who came on purpoſe to redeem us from the Jewiſh Yoak, and give us ſuch a Religion as might be a reaſonable Service, ſhould ever appoint this as a ſtanding and perpetual Duty, if he did not think it neceſſary to Salvation? And that the Apoſtles, the Primitive Chriſtians, and all Chriſtendom (excepting a few miſ-guided men in this laſt Century) did, and ſtill do, apprehend it a neceſſary, though

tho an ordinary means of Salvation, is as manifeſt as their uſage of it, or as that there is the face of a Chriſtian Church in the World.

Sixthly, And if any ſtreſs may be put on a Parable, from the Sentence pronounced on thoſe that made excuſes for not coming to the Wedding Feaſt, 'tis manifeſt our Saviour intended that this Sacrament ſhould be thought thus neceſſary: And that he will pronounce them unworthy to taſte of his Supper, that will not come when they are bidden. And certainly, the only reaſon of that dreadfull Sentence againſt him that came in to the Feaſt without a Wedding Garment, was the very ſame Offence that they are charged withall, that did neglect it; that is, he was unworthy to taſte of his Supper: And if the guilt be the ſame in the negligent and the unworthy, the Sentence will certainly be the ſame too, *Bind them, and caſt them into utter darkneſs.*

Darkneſs. A great deal more might be ſaid on this ſubject; but this is enough to all, but men willfully blind, and reſolved upon their ruine.

Concluſion, recommending duty to practice

Seventhly, It remains therefore that I beſeech every *Chriſtian* by the regard to his own Soul, that whilſt he is careful not to intrude on the Lord's Supper, not come without a Wedding Garment, he be as careful, leſt he injure his own Soul by his neglect thereof; and by his refuſal, provoke his Lord to that heavy Sentence, *he is unworthy to taſte of my Supper.* Let no little excuſes ſerve thy turn, but have a care, leſt by groundleſs ſcruples thou deſtroy that for which *Chriſt* dyed Will a neat and well dreſſed Apology, for neglect of thy Cloths, keep thee warm without them? Or when thou art hungry, canſt thou charm thy Appetite by magnifying the danger of a

Surfeit, and contentedly ſtarve thy ſelf for fear thou ſhouldſt dye with eating? And wilt thou be thus ſavage and barbarous to thy own Soul, in a thing that ſo nearly concerns thy welfare; and refuſe the paſſionate Invitation of thy Lord, to the higheſt and moſt myſterious Union, even that by which thou art made one with *Chriſt*? Wilt thou refuſe that Sacred Banquet God has provided at the price of the Death and Sufferings of his eternal Son, and deſigned on purpoſe to ſeal thy Pardon and Peace? Remember then, as oft as thou art tempted to a neglect of this Duty, at once thou ſlighteſt the higheſt Inſtance of a Saviour's Love, and one of the greateſt Bleſſings that God vouchſafed unto Mankind: Thou robbeſt thy ſelf of a Mercy, and diſobeyeſt a Command thy Saviour purchaſed and ſealed with his Blood: therefore let every Chriſtian, as he tenders his eternal welfare, as he regards

gards the Command and deareſt Pledg of a Saviour's Love, or the neceſſities of his own Soul, reſolve never to turn his Back on the Table of the Lord; but as often as thy Lord invites thee to this Table, and thou art beſeeched in Chriſt's ſtead by thoſe that attend upon his Service, make no excuſes, but come and be reconciled unto God. And now that he who has appointed this remembrance of his Charity and Compaſſion, and commanded us to come in, that his Table may be filled, may accept thee, I ſhall enlarge to ſhew what Preparation is requiſite to make a devout and worthy Communicant.

CHAP. III.

Of Preparation for worthy receiving the Lord's Supper.

CONTENTS.

1. *Of Preparation in general.* 2. *A Meditation on the Sacrament.* 3. *Ejaculations before Examination.* 4. *A Rule for Examination.* 5. *Ejaculations after Examination.* 6. *Prayer for Pardon and Grace.* 7. *Prayers and a Litany before receiving.* 8. *Ejaculations before and at receiving.* 9. *After receiving.* 10 *A Litany and Prayers after receiving.* 11. *Soliloquies.* 12. *A Prayer for a Family, or more Perſons than one.* 13. *Prayers for a ſingle Perſon.*

1. A Holy Life is the beſt Preparative, and he that lives as a Chriſtian ought to do, is always prepared;

red; and therefore as we ought not to ruſh upon the Communion Table, ſo it muſt be the care of ſuch Perſons as live ſtrictly, not to refrain the Sacrament, becauſe ſome unavoidable Buſineſs does ſometimes deny them a ſolemn opportunity to prepare themſelves. Let them be carful not to court ſuch Buſineſs as may be an hindrance, but they muſt be likewiſe ſo, not to ſerve God with excuſes. Let them remember that the Apoſtles communicated daily, the Primitive Chriſtians weekly, yet did not abandon the World, nor renounce their lawful worldly Concerns, and that they were Men of like Paſſions with our ſelves. I ſay not this to diſcourage a ſolemn Preparation, for I think we cannot be too careful and ſerious in a matter of ſo great moment and importance; but that by preſcribing Rules for Preparation, I may not lay a Snare for pious and well diſpoſed Perſons; nor be a

means to keep them back when they have not ſo much time for Preparation as they do wiſh for; but let them reſolve their Scruples in our Saviours Words, *One ought to be done, but the other muſt not be left undone*; they muſt do their beſt to prepare themſelves, and get as convenient time as they can for it, but by no means omit the Duty of receiving: Having reſolved upon that, do all you can to get ſome time to retire from the World, and then you may make uſe of the following, or any other Directions.

2. *A Meditation on the Sacrament.*

Luke 22. 29.

Do this in remembrance of me.

This was the laſt Pledg of my Saviour's Love, the laſt Attempt of a dying Charity, to tranſmit the Memory, and the Benefits of his Death; to

to ſeal the Pardon he promiſes in his Goſpel, and dyed to purchaſe, to ratifie the Peace he has made with our once angry Father: an uncommon Banquet, ſuch as may provoke, if not the Envy, yet the Wonder of Angels; a Refection provided at the expence of Miracles, and in the whole progreſs ſpeaks nothing elſe but Myſtery: No Water turned to Wine, but which is more amazing, Wine conſecrated into Blood; even that Blood which is Drink indeed: No multiplied Loaves to Feed Thouſands, but a Body that is Meat indeed; an Antepaſt to the Seraphick Feaſts of Charity, and the Delicacies of his glorious Kingdom: And muſt I be tied by Law, forced by Threats and Sanctions? Muſt I be compelled to come in, that this Table may be filled? Why do I draw back? Why do I tremble to put my Hand in the Diſh? Why does mine, like *Belſhazzar's* hand, ſhake whilſt the Cup is

there? Were all this the product of Humility, were it a ſenſe of thoſe Indignities with which I have ſo often abuſed the Goodneſs and Mercies of Heaven, I might ſtill hope better from the Impartial Maſter of the Feaſt, than the harſh, but juſt Sentence of, *Bind him Hand and Foot for utter Darkneſs*: But is it not ſome ſecret League with his avowed Foes, that pulls back my Hand from the Table of the holy Jeſus? Is it not ſome darling Sin, ſome flattering Luſt that keeps me back from the Altar of my God? Have not I purſued Vanity, and lifted my Hands to ſtrange Gods? and is it not this that ſtrikes Convulſions there? Alas! this Trembling is the iſſue of my Guilts, and this is the true cauſe why I ſtand in need of compulſion to bring me in: Hear lies the Chriſtian's Malady, 'tis the diſorders of his Soul which create a diſguſt to the Viands of Heaven, and make him tremble at

at the approach of the Phyſician But can delay be Salutary? Will a Wound be cured by giving it time to gangrene? Will my Sins be leſſened by new omiſſions of Duty? Or can I be fitter for the approach of my Judge, by adding to the Guilt of my paſt Iniquities? Can I be fitter to give an account of my Stewardſhip, when I muſt invert the order of the unjuſt Steward's Account, and ſet down a Hundred inſtead of fifty? Thus Difficulties aſſault me on every ſide, and, like *David*, I am in a ſtrait. If I delay, my Lord may come in an hour that I look not for him, and appoint my Portion with the Unbelivers. If I refuſe to eat the Fleſh, and drink the Blood of the Son of God, he has declared I have no Life in me: And if I do it unworthily, foretold my doom, that in the very act I condemn my ſelf, ſet my

Joh. 6. 53.

1 *Cor.* 11. 29.

hand to atteſt how deſervedly I ſuffer, whilſt I own the juſtice of that Law I neglect to obey.

Thus ſurrounded, that of *David* ſhall be my choice; I will caſt my ſelf into the hands of God, chooſe rather to periſh by an involuntary failure in my Preparation, than add to my Sins by a voluntary Omiſſion of my Duty. The firſt may have ſome Plea to excuſe it, but the latter is a certain Guilt. God may pity and forgive him that proves an unprofitable Servant, when he has done all that he can; but without violence to his own Veracity, cannot with-hold ſtripes from them that know, but do not their Maſter's Will; and ſhall we exclude the Precept that was wrought in a Saviour's Blood, and has all the benefits of his Paſſion to challenge our Remembrance and Obedience? Shall we ſhut out from the Laws of the Goſpel that which ratifies all the reſt,

and

and ſigns our right to the Mercie's which it promiſes?

Obedience therefore ſhall be my Sacrifice; and reſolved I am, to go to the Altar of my God: Holy Thoughts ſhall be my Wedding Garment, Sacred Purpoſes my Guard, a holy Faith and vigorus Hope introduce me to the Feſtival of my Lord. 'Tis not a few four minutes, not the forced Devotion of a day, but a vertuous Life ſhall be my Preparation, and this will perpetuate the Sacramental Feaſt, and make my Life but one continued Remembrance of the bleſſed Jeſus.

[*When this is ended, and Devotions raiſed, it will be neceſſary that you begin your Examination, and in order to that you may uſe ſuch ſhort Ejaculations as theſe.*]

3. O Bleſſed God, who haſt commanded that I ſhould examine my ſelf,

ſelf, before I eat of the Bread of Life, and drink of the Cup of Bleſſing! O do thou bring my own ways to remembrance! O thou that art a Searcher of the Heart, and Tryer of the Reins, awake my Conſcience to ſearch out all my Iniquities! O teach me ſo to judge my ſelf, that I may not be judged; and ſo to condemn my ſelf, that I may not be condemned!

[*After theſe, or ſuch like, begin your Examination, endeavouring to recollect your greater Sins, eſpecially thoſe you have been guilty of ſince the laſt Sacrament.*]

[*If you have not a better from of Examination, you may make uſe of that which follows.*]

4. A Rule for Examination according to the Commandments.

1 *Commandment.*

O my Soul, has God been the Object

ject of thy Love? Haſt thou adored and praiſed him? Has his Goodneſs poſſeſſed thy Soul, and his Excellency all thy Affections? Is thy Faith fixed upon him; and is thy affiance, ſtrength and confidence in his might and power? Doſt thou believe his Attributes, rely on his Promiſe, and dread his Threatnings? and haſt thou employed all thy faculties, and all his bleſſings, to celebrate and praiſe his Name? O, no! the Vanities of the World have too often engroſſed my Love; Vanity and Folly have poſſeſſed my Soul, and how ſhould I abide it, ſhouldeſt thou enter into Judgment with me, O my God!

But ſpare me, good Lord, and be merciful to my Sins, for they are great.

2 *Commandment.*

Have my Thoughts have been ſuitable to the Greatneſs and Majeſty of

of my God? Have I admired his excellent Perfections? Have I judged nothing in Heaven to be compared unto the Lord, nor on Earth to be deſired in compariſon of him? And if I have not lifted up my Hands, nor bowed my knee to ſtrange Gods, yet have I come ſhort of that Veneration that is due to ſo great a God as our God. But, Lord, thou knoweſt that I am but Duſt, and remembreſt whereof I am made, O be merciful to the Work of thy own Hands.

3 *Commandment.*

Has the praiſe of God been conſtantly in my Lips? Have all my Words been ſuch as miniſter Grace to the Hearer? Has Profaneneſs never entred into my Lips? And have my Words never diſhonoured that God that made me? Have I never took his Name in vain? Have his Works been praiſed, his Word been honoured,

honoured, and his Name been hallowed by me? Has not his Word been trampled on, his Name polluted within my Lips by Oaths, or Curſes, or Imprecations? O my God! have mercy on a Sinner; and make the words of my Mouth, and the meditations of my Heart, always acceptable in thy Sight, O Lord my Strength and my Redeemer.

4 *Commandment.*

Have I been conſtant at the Houſe of God? Has his Sanctuary been my delight? Has his Word been reverenced, and his Day kept holy by me? And has it been my delight to approach the Courts of the living God? Has not Mammon invaded my Maker's Right, and robbed him of his own Day? Or if it has not taken my Body, has it not withdrawn my Affections from him? Has it not made my Thoughts wander, my Behaviour

haviour irreverent, or my Devotion cold? Have I not been ſlow to come to the Houſe of God? Have I not thought the Minutes tedious there, and with Impatience wiſhed an end to the Chriſtian Sabbath, that I might return to the Toil and Drugery of the World? Was I not gazing when I ſhould have been praying? Have I not caſt away what I ought to have remembred, and cenſured what I ought to have practiſed? Have I been as conſtant and devout at the Table of my Lord, as I ought to have been? Have I not refuſed to come when I was bidden, and ſtayed away when warned by his Servants that all things were ready? Nay, have I not affronted my God at his own Houſe? Have not the Congregation been Witneſſes to my Sin? and ſeen me turn my back on that Table my Lord commands to be filled?

O bleſſed Jeſus, that cameſt on purpoſe to ſave Sinners, have mercy on

on me, O thou Son of *David*! and heal my Soul that has ſinned againſt thee.

5 *Commandment.*

Have I obſerved inviolably the Laws of Nature, and with Tenderneſs, Love, and Duty repayed my Parents Care? Have I been tractable and dutiful, and by a chearful and ready Obedience ſweetned and endeared their Cares? Have I been ſubject to the Higher Powers, not for Wrath only, but alſo for Conſcience ſake? Have I eſteemed them highly for their Works ſake, who watch for my Soul? And with Affection repayed their Vigilance, to whoſe overſight God has committed my temporal or eternal Welfare? Have I paied the Tributes of Meekneſs and Humility to all that wiſe Providence has made higher than my ſelf? Have I not deſpiſed the Powers ordained

of

of God, or ſlighted my axious Parents Care? Have not their Love and Tenderneſs been loſt upon me; or has not my unhappy Temper defeated their Hopes and Care? Have I not been deaf to their Counſels, from whoſe Lips God bids me hear; or diſpiſed their Perſons that bring Tidings of Peace?

O Lord, thou knoweſt my Faults, and my Sins are not hid from thee! In mercy forgive and pardon my Trangreſſions of this, and all thy Laws.

6 Commandment.

Have I been tender of my Brother's welfare, and ready to all the offices of Chriſtian Charity? Have I not imbrued my Hands in Bloud? Has my Neighbour never felt my Rage, nor ſmarted by my Fury? or if he has not ſuffered by the violence of my Hands, have I not aſ-

ſaſſinated

ſaſſinated him by envious and malicious Thoughts? or has not hatred, or the bitterneſs of my Tongue, made me a Murderer? O Lord, with thee there is Mercy; ſpeak the Word and heal thy Servant, and let the Sins againſt this Law, never be laid to my Charge.

7 Commandment.

Have clean and pious Thoughts poſſeſſed my Soul? Has my Mind been chaſte and innocent, and my Body undefiled as the Temple of the Holy Ghoſt? Have I mortified the Fleſh, and kept my Body under? Have I ſet a Guard upon my Appetite, or have I not rather followed the conduct and guidance of it? Have I not ſtudied the Arts of Luxury, and induſtriouſly indulged the Fleſh? Have I not defiled my Body, and made the Members of *Chriſt* the Members of an Harlot? or if not my Body,

Body, yet have not my Eyes been full of Adultery, my Mind defiled, and my Words unclean? Lord, I know not how often I have offended, O cleanſe me from my known and ſecret Faults!

8 Commandment.

Have I done to others as I would they ſhould do unto me? Has Juſtice been a rule to all my Actions? Have my Bargains, Contracts, and Promiſes been regulated by the Laws of Equity and Conſcience? Have I took no advantage of another's Weakneſs; been faithful to my Truſt, and conſtant to my Promiſe? Has Rapine, Injuſtice, Violence, or Oppreſſion never ſtained my Actions; have Deceit and Fraud, Circumvention, and Over-reaching, never defiled my Hands, nor ſlurred my Conſcience? Lord, my ſins are open in thy ſight, thou art greater than my Heart, and know-

knoweſt all things: O be merciful to a ſinner, and forgive my ſins, for they are great.

9 *Commandment.*

Have I been candid and ingenuous, and charitable in my Cenſures of all my Neighbours Actions, and vindicated his injured Innocence? Have I never Blaſted his good Name, nor ſtained his Reputation; have I not raiſed, nor ſpread a Calumny? Have not my Words been too ſharp, nor my Tongue too bitter, or has the Judgment-ſeat ne're been witneſs to my falſhood? Lord, do thou forgive me what is paſt, and ſet a watch upon my Mouth, that I may never ſpeak unadviſedly with my Lips, and my Tongue may never more offend!

10 *Commandment.*

Have my Deſires been regular and bounded? Has the Bounty of Providence given Law to my Wiſhes? And have I with content and thankfulneſs enjoyed the Portion God has beſtowed upon me? Have I not envied nor deſired my Neighbour's Wealth nor Grandeur; wiſhed his Poverty or Fall, or luſted after his Bed?

O Lord, my Heart's deceitful! and thou only knoweſt it; purge out the Corruption that lodges there, forgive the Malice or Vanity of my Thoughts, be merciful to my Iniquities, and write thy Laws upon my Heart, and on my Mind, good Lord, I beſeech thee.

A Fur-

A Further examination with relation to Faith, Hope, Charity, Gratitude, and Repentance.

Examination of Faith.

IS not that I call my Faith, only a ſtrong perſwaſion? Is it not barren, naked, and unfruitful? Is it founded on the Mercy of God, and the Merits of his Eternal Son? Is it active and Vigorous, and does it work by Charity? Does it bring forth Fruits meet for Repentance, and oblige me in the ways of Vertue and Piety, to flee from the Wrath to come?

O Lord ſtrengthen and increaſe my Faith, make it true and ſaving, and ſay unto me, great is thy Faith, and be it unto me according to thy Word.

Of Hope.

DO I not hope without Warrant from my God? And is not that Preſumption which I call my Hope? Do I not expect what God has not promiſed, or expect what he has promiſed on other Terms than thoſe on which he has promiſed it? Is it built on the plain Promiſes of his revealed Will; and does it purifie me from all filthineſs of Fleſh and Spirit?

O bleſſed Father, keep me from preſumptious ſins; let Deſpair never ruine nor deject my Soul, but let my Hope be in thee, and thy Mercy, and never leave me nor forſake me, O my God!

Of Charity.

CAn I forgive the World, and in the Grave of Eternal Oblivion bury

bury all the Injuries I have received? Can I forgive my Enemy as I expect forgiveneſs? Can I return Good for Evil, love them that hate me, and pray for thoſe that deſpightfully uſe me?

O bleſſed Jeſus, who ſheddeſt thy Bloud to waſh thy Foes, and reconcile thy Enemies, teach me Love, and pour into my Heart that moſt excellent gift of Charity.

Of Thankfulneſs.

IS my Heart poſſeſſed with a true ſenſe of God's Love to Mankind, in giving of his Son? Do I with Thanks and Joy remember that that Son died, that I might not Periſh; that he laid down his Life for ſinners, and ſhed his Bloud for the remiſſion of ſins? How ſhall I be grateful enough to him who died for thoſe that were his Enemies, and deſerved Eternally to die? that made my

Peace by his Sufferings, and made me whole by his Stripes? certainly there was never Love like this: O my Soul! what wilt thou then do for all the benefits thy Saviour has done unto thee?

O thou Fountain of Eternal Goodneſs, imprint a Senſe of all thy Mercies; make my heart as thou wouldſt have it, thankful and humble, and contrite, and then accept it as a Sacrifice.

Of Repentance.

HAve Sorrow and Anguiſh poſſeſſed my Soul? And has it grieved me that I have offended ſo good a God? And can I with bitterneſs of Soul look on the black and horrid guilts that have ſtained my Maker's Image, and diſhonoured my great Creator? And can I with reluctancy and remorſe reflect on my once darling and beloved Follies; and

and with ſincerity reſolve againſt them? Can I take leave of that ſin which was wont to be as dear to me as my Right Hand, and to Eternity divorce the Luſt, the Paſſion, the Folly, I have ſo long and ſo tenderly indulged? Can I firmly reſolve to ſet a Watch over my Lips, with care and circumſpection to guard my Body, from Intemperance and Luſt, my Soul from ſin, and ſtedfaſtly purpoſe to cleave unto the Lord, and in Holineſs and Righteouſneſs ſerve him all my days?

O Lord give me a true Senſe of the Guilt and Horror of my ſins, create a clean Heart, and renew a right Spirit within me, and ſo order my ſteps, that I may love thy Law, and diligently keep thy Commandments, and with a Soul truly prepared, go to thy Houſe and Altar, O God my God.

[*When your Examination is ended, you may uſe ſuch Ejaculations as theſe that follow; and then proceed to the Prayer for Pardon of Sin and Grace to reſiſt it.*

5. O Lord, what ſhall I do if thou ſhouldſt be extream to mark what I have done amiſs, and enter into Judgment with me?

O Lord, my ſins are like the Hairs of my Head, and as the Sands of the Sea-ſhoar for multitude.

O Lord, no unclean thing can come into thy Preſence; what then will become of me, that am nothing elſe but uncleanneſs?

But, O Father of Mercies, thou willeſt not the death of a ſinner, there is Mercy with thee, and I will fear thee.

6. A Prayer to be uſed at this, or any other time, for Pardon and Grace.

O Everliving and Almighty God, who art Gracious, full of Compaſſion, ſlow to Anger, and of great Mercy, who knoweſt my down-ſitting and up-riſing, and underſtandeſt all my Thoughts, nor is there any darkneſs or ſhadow of Death, where ſuch a ſinful worker of Iniquity may hide himſelf; with Sorrow and Indignation againſt my Sins, I therefore proſtrate my ſelf before thee; beſeeching thee to hear me from Heaven thy dwelling Place, and when thou heareſt forgive me: Conſider that I am but Duſt, and remember whereof I am made, that Man cannot be clean in thy ſight, nor he that is born of a Woman free from Corruption: but with thee nothing is impoſſible; if thou wilt thou canſt make me clean; if thou ſpeak the

word, thy Servant ſhall be healed; and out of ſuch a Stone thou canſt raiſe up a Child to *Abraham*. O therefore thou great Phyſician of Souls! be merciful unto me, and heal my Soul, for I have ſinned againſt thee; have Mercy upon me, O God! according to thy loving-kindneſs, and according to the multitude of thy tender Mercies, blot out my Tranſgreſſions, waſh me throughly from mine Iniquities, and cleanſe me from my Sin. O remember not againſt me my former Iniquities; help me for the Glory of thy Name, and purge away all my Sins for thy Name ſake; that laying aſide the weight of ſin which does ſo eaſily beſet, and inſnare me, I may run the race that is ſet before me, and delight in thy Commandments; order my ſteps in thy Word, and let not my Iniquity have Dominion over me; but let it be the buſineſs of my Life to praiſe and magnifie thy Holy Name; Let my

my Light ſo ſhine before Men, that my Example may do good in the World, and encourage others to glorifie thee, O Father, which art in Heaven: To whom with thy Son and ever bleſſed Spirit, three Perſons and one God, be aſcribed all Honour and Glory, Adoration and Praiſe, both now and for evermore. *Amen.*

[*After this, proceed to pray for your ſelf, and ſuch as ſhall communicate with you, uſing the following Forms, as your Leiſure and Devotion will permit, either one or more of them at a time.*]

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7. *A Prayer before receiving the bleſſed Sacrament.*

O Eternal God, who haſt given thy Son to be a Propitiation for the Sins of the World, and ſent him from thy own Boſome to be

chaſtiſed for our Peace, and ſave ſinners; through him in whom thou art pleaſed, look down upon me: deal not with me according to my ſins, nether do thou reward me according to my Iniquities; but ſince there is Mercy with thee, and with thee, O Lord, there is plenteous redemption; redeem me from my Iniquities, and cleanſe me from all my ſins: ſince thou waſt pleaſed to give thy Son to die for thoſe that were dead in Treſpaſſes and Sins, let his Bloud make my peace, and through him, in whom thou art well-pleaſed, vouchſafe to be reconciled to me: own me for thy Child, who have ſinned againſt Heaven, and before thee, and am unworthy to be called thy Servant: but thy Mercy, O Lord, reacheth to the Heavens, and thou art always ready to pity thoſe that fear thee; do thou ſpare though I deſerve puniſhment; plant thy fear in my Heart, and then be merciful unto

unto me, as thou uſeſt to be unto thoſe that fear thy Name: Caſt my ſins behind thy Back, heal my backſlidings, and love me freely.

Let not my natural Corruption, nor my actual Sins, (*Here mention the greateſt ſins you have been guilty of, or are moſt inclinable to,*) nor my many and wilful Violations of my Baptiſmal Vows, render me unworthy to approach thy Table. Let not thoſe filthy Raggs defile the Wedding Garment, nor provoke the Maſter of the Feaſt, to condemn me to utter darkneſs; nor my unworthineſs change that holy Feaſt to eating and drinking my own Damnation. But let the ſame Goodneſs that invites, make me worthy to taſte of thy Supper; and the ſame power that ſends forth Commands to compel Men to come in, that thy Houſe may be filled, create and make in me a new and contrite Heart; that that Sacred Feaſt may Seal the Covenant of

Peace; confirm the promiſes of Mercy, and make my pardon ſure, before I go hence and be no more ſeen. Let the Blood of Chriſt purge my Conſcience from dead Works, to ſerve thee the living God, and the power and efficacy of his Death, whoſe Body is Meat indeed, bring into Captivity the Law in my Members; that I may have no more fellowſhip with the unfruitful works of Darkneſs, that ſin may reign no more in my mortal Body, and I may ſo examine my ſelf, that I may worthily eat of that Bread and drink of that Cup, that are prepared for the Table of the Lord. O Lord, hear me from Heaven, thy dwelling-place, anſwer my Petitions, and be merciful unto me according to his Merits, who knew no ſin, Jeſus Chriſt the Righteous. *Amen.*

A Prayer before receiving the bleſſed Sacrament, either for a Family or a ſingle perſon, in behalf of himſelf, and ſuch as are to Communicate with him.

O Almighty and everliving God, who at firſt didſt ſtamp thy Image upon Humane Nature; and when that was loſt, to pay the forfeiture of a ſhameful Lapſe; and he that was created Monarch of the lower World, was ſunk beneath the Dignity of the Beaſts that periſh, didſt even then purſue us with thy Mercy; and becauſe thy Compaſſions fail not, didſt vouchſafe to offer thy Son to repair the breach, to cancel the hand-writing that was againſt us, and with a Covenant of Mercy, ſupplant the rigors of thy own Juſtice; and as if all this had not been enough for wretched and undone ſinners, thou haſt given thy Son to die

die to Seal this Covenant in his Blood, to be a Pledg betwixt thee and thy People, that with thee there is Mercy, and that thou wilt abundantly pardon, that thou deſireſt not that we ſhould die, but repent and live for ever.

O moſt merciful and ever bleſſed Father! be thou pleaſed, that all who approach thy Table, may be received into thy Covenant, thy Favour, and thy Mercy: And that we may be meet partakers of thoſe holy Myſteries, be pleaſed to pardon our manifold Trangreſſions, to forgive our repeated Violations of our Baptiſmal Vows; and whatever may render us unworthy to eat of that Bread, and Drink of that Cup, that repreſent thy Son broken and bleeding before our Eyes: Since thou haſt purchaſed to thy ſelf a Sacrifice, and haſt prepared a Banquet for us by the Agonies and Death of thy Son; be pleaſed to add to thy unſpeakable

good-

gooneſs, in making our worthineſs the reſult of thy Mercy towards us, and giving us the Wedding Garment that may prepare us for the Feſtival of the Lamb; be pleaſed to animate our Faith, add ſtrength and vigour to our Hope, fervency to our Zeal, our Gratitude, our Repentance, and our Charity; and with ſincerity compleat and crown them all: that at thy Table thy Son's Blood may Seal our Pardon, and our Peace, that we may effectually partake of the benefits of his Paſſion, and they fit us for the eternal Supper and Feſtival of the Lamb, and prepare us for that more dreadful Appearance of thy Son Jeſus Chriſt, our only Lord and Saviour. *Amen*

A Shorter for the ſame purpoſe.

O Almighty and moſt merciful Father, who haſt inſtituted the Chriſtian Paſſover, to continue the remembrance of thy Son's Death till his Second coming, and haſt given out thy Commands, to compel thy Servants to come in to that Marriage Feaſt, that thy Table may be filled, leſt we eat and drink unworthily, and incurr the danger of our own Condemnation: Good Lord, grant that the effects of thy Son's Death, may prepare us for the memory of his Paſſion, and his Righteouſneſs be our Wedding Garment; that thy Spirit may animate our Faith, and Hope, increaſe our Patience, our Gratitude and our Charity, and the Virtues of a good Life manifeſt our abhorrence of thoſe our ſins, that betrayed and crucified the Lord of Glory: that thus approaching thy holy

holy Table, the Sacrifice that was once offered upon the Croſs, may make our Peace, thy Son's Blood may waſh away our ſins, and ſeal our pardon: To whom with thee and thy bleſſed Spirit, be aſcribed all Honour, Adoration and Glory, both now and for evermore. *Amen.*

A ſhort Litany before receiving the bleſſed Sacrament.

O God the Father, who gaveſt thy Son to die that I might not periſh, have mercy upon me, and fit me for the remembrance of his Death.

O God the Son, who laidſt down thy Life for ſinners, have mercy upon me, and fit me for thy Table.

O God the Holy Ghoſt, whoſe Fruits are Peace and Love, and Holineſs, have mercy upon me.

O thou merciful preſerver of Man, that wouldeſt have the ſinner repent and live, have mercy upon me.

From the ſad effect of corrupted Nature, the ſins of Ignorance, Advice, or Suprize, the Impieties of my paſt Life, and the Miſeries they deſerve, Good Lord deliver me.

From the breaches of my Baptiſmal Vows, holy Promiſes and Reſolutions: from the deceits of my own Heart, the power of my Luſts, the prevalence of Temptation, and the peril of unworthy Receiving, Good Lord deliver me.

For his ſake who took our Nature, who died and roſe again, who gave his Life a Ranſome for us, and his Body to be our ſpiritual Food, have mercy upon me.

Give me a due ſenſe of the infinite Love, and ſufferings of thy Son, of the Merits of his Death and Paſſion, and the Mercies of his Table, Good Lord I beſeech thee.

O

O Good God open mine eyes to behold the favor thou intendeſt to us, in that remembrance of thy Son, and let me ever look upon it as a privilege and a bleſſing; and let my own neglect never deprive me of it, Good Lord I beſeech thee.

Let me never turn my back on thy Table, nor go away when thou commandeſt me to come in, that thy Table may be filled, nor preſume to come without a Wedding Garment; but beget in me ſuch a due ſenſe of that holy Myſtery, that my deſires after it may be ſuitable to the benefits of it, and the wants of my own Soul; that my Approaches may be decent, and holy, and conſtant, and my Service accepted, Good Lord I beſeech thee.

Encreaſe my Faith and enlarge my Charity; make me humble, and obedient, and teach me with ſuch a mixture of Love, and Hope, and Fear, to approach thy Altar, that that holy Myſte-

Myſtery may Seal my Pardon and Peace, and confirm to me all the benefits of his Death and Paſſion, who ſhed his Blood for the Remiſſion of ſins, Good Lord I beſeech thee.

O Lamb of God, Son of the Father, that takeſt away the ſins of the World, by whoſe Stripes we are healed, and in whom God is well pleaſed, direct, and guide, and accept my approaches to thy Table, Good Lord I beſeech thee.

A Prayer before the Sacrament by a ſingle Perſon.

O Almighty and moſt merciful Father, who gaveſt thy Son to die for Mankind, that his Life might be a Sacrifice for ſin, and his Body the Bread of Heaven; and doſt command, that all ſhould come to the Supper of the Lamb, yet no one without the Wedding Garment, do thou

thou grant, that no groundleſs ſcruple, or frivolous pretence, may ever keep me from that ſacred Ordinance; that my unworthineſs may not make thy Table become a Snare to me, or caſt me thence to utter darkneſs; but of thy goodneſs ſo pardon my Sins, ſanctifie my Nature, and prepare my Soul for that heavenly Feaſt; that I may there be a welcome, and an accepted Gueſt; that thy Son's Blood may Seal my Pardon, and write my name in the Book of Life; and his Body ſo purifie and hallow mine, that the remainder of my Life may be devoted to thy Service, and my Soul eternally ſaved in the day of our Lord Jeſus Chriſt. *Amen*, & *Amen.*

[*If you have time enough betwixt the Conſecration and the Miniſter's coming to deliver the Sacrament to you, you may uſe the foregoing Litany or Prayers, or the following Ejaculations, as you ſee fit.*]

8. *Eja-*

8. *Ejaculations before Receiving.*

O Thou hope of *Iſrael*! O thou Saviour of them that believe, have Mercy on me for thy Name ſake.

O Lord, be merciful unto me, for my ſin is great.

O Son of God that takeſt away the ſins of the World, have Mercy upon me.

As the Heart panteth after the Water-Brooks, ſo panteth my Soul after thee, O God.

My Soul is a Thirſt for thee, O God my God.

Lord, I am not worthy that thou ſhouldſt enter under my Roof; O let thy Spirit prepare a place for thee.

Grant me, gracious Lord, ſo to eat the Fleſh of thy dear Son, and to drink his Blood, that my ſinful Body may be made clean by his Body,

dy, and my Soul waſhed through his moſt precious Blood.

A Prayer to be uſed after the receiving of the Bread.

O Moſt holy Jeſus! that doſt vouchſafe that thy Body ſhould enter under my Roof, Good Lord, ſpeak the word that my Soul may be healed by it. *Amen.*

Ejaculations.

O what am I, that my Lord ſhould come unto me.

O what am I, that he ſhould be mindful of me, and thus regard me.

O ſay unto my Soul, I will, be thou clean.

O ſay unto me, Thy Sins be forgiven thee.

I am thy Salvation.

[*When*

[*When theſe are ended, if you have time before the Cup is adminiſtred,* (*as you will always have when there are many Communicants,*) *call to mind the greateſt ſins you have been guilty of, and particularly beg God's pardon for them, and reſolve againſt them, and deſire the Aſſiſtance of his Grace, to enable you to avoid them.*]

If after this you have time, you may thus enlarge:

GOod Lord, that delighteſt in doing good, do good unto all Men, eſpecially to the houſhold of Faith.

Enlighten thoſe that ſit in darkneſs and the ſhadow of Death, and guide their Feet into the way of Peace.

O let the Light of the Goſpel enlighten the Gentiles; and let it be the Glory, and the Delight of thy anci-

ancient People *Iſrael*; and let all Nations of the Earth fall down and Worſhip thee!

Lord bleſs thoſe that curſe me, and do good to them that hate me.

Lord bleſs thy People here before thee; bleſs us, O our Father, in turning us from our Iniquities.

[*When you ſee the Miniſter coming towards you with the Cup, you may ſay:*

O Bleſſed Jeſus, whoſe Blood was ſhed for the remiſſion of ſins, preſerve my Body and Soul to everlaſting Life.

O bleſſed Jeſus, that didſt therefore ſuffer that thou mightſt ſanctifie thy People with thy own Blood, grant me Redemption through thy Blood, even the remiſſion of ſins.

9. *After receiving the Cup.*

O Merciful God, let thy Son's Blood, that was once given for, and is now given to me, cleanſe me from all unrighteouſneſs, and the Cup I have now received, be the Cup of Salvation.

O bleſſed Jeſus, I have eat thy Fleſh, and drunk thy Blood, be it unto me according to thy Word, and let there be Life in me:

O let thy Fleſh be Meat, and thy Blood be Drink indeed.

O thou that haſt commanded me to come in, ſo that thy Table may be filled; and taught me, that except I eat thy Fleſh and drink thy Blood, I have no Life in me,

O let thy Fleſh be meat, and thy Blood be drink indeed.

Lord, I have ſtedfaſtly purpoſed to keep thy Commandments, O accept the free-will Offerings of my Mouth, and teach me thy Judgments.

A ſhort Litany after receiving the bleſſed Sacrament.

O God the Father, who knoweſt whereof we are made, and remembreſt that we are but Duſt; pity my weakneſs, forgive my infirmities, and accept our imperfect Serviſes, Good Lord I beſeech thee.

O God the Son, who tookeſt our Natures, that thou mighteſt be touch'd with a ſenſe of our infirmities, and have pity upon us, forgive, and cover the ſins of our holy things, and accept our remembrance of thy Death and Sufferings; Good Lord I beſeech thee.

O God the Holy Ghoſt, by whoſe Aid we are guided and directed, and by whoſe aſſiſtance all that is good and holy, lives and moves, and has its being; with the Spirit of Holineſs aſſiſt and crown all our Services, and render acceptable this our Sacrifice.

of Thanks and Praiſe, Good Lord I beſeeh thee.

For thy infinite mercy, O bleſſed Father, in giving thy Son for us; for thy unſpeakable Love, O bleſſed Jeſus, in giving thy ſelf to die for us, and in this myſterious manner giving thy ſelf to us, make me ever thankful, Good Lord I beſeech thee.

That I may inviolably obſerve my Sacramental Vows; that I may preſerve a due ſenſe of the mercies of my Saviour's Death and Paſſion, and through his Blood obtain remiſſion of my ſins, Good Lord I beſeech thee.

That I may live as an uſeful Member of Chriſt's Church; walk worthy of the Mercies of his Houſe and Table, and that ſacred Relation to which he has vouchſafed to admit me, and his preſent mercies guide me to his everlaſting Reſt, Good Lord I beſeech thee.

That

That I may not relapſe to my former ſins, nor violate my holy Vows, that the Spirit of Peace and Charity, of Holineſs and Obedience, may ever dwell in me, and in his whole Church, that I may be thy Servant, and partake of the Felicities of thy Choſen, Good Lord I beſeech thee.

[*When theſe are ended, if you have time, you may uſe either, or both of the following Prayers, till the Miniſter returns to the Communion Table, and begin Prayers; but then be ſure to join with him and the Congregation; and be always carefull, that your thoughts may go along with each Prayer that is ſaid, and at the end reverently and cordially ſay,* Amen.]

So ſoon as you come home, retire ſo long as to uſe one or both of the ſhort Prayers that follow, or the preceding Litany.

A Prayer to be uſed after the receiving of the bleſſed Sacrament, for a ſingle perſon.

O Eternal Father, and God of all Mercy, who haſt given thy Son to die, that I might not periſh; and, at the price of his Blood, vouchſafed to purchaſe ſinners: Since thou haſt thus dearly Bought me, Lord make me thine; pardon whatſoever thou ſaweſt amiſs in my approaches to thy holy Table; accept, confirm, and ſtrengthen my Promiſes and Reſolutions of a better Obedience; and for the future, let thy Grace prevail over the corrupt Inclinations of my Nature; the pardon thou haſt ſealed, ingage me wilfully to ſin no more againſt thee; the benefits of thy Son's Death, inable me to die to ſin, and prepare me eternally to live with him in the Joys of a glorious Reſurrection. All which I humbly beg

beg for the ſake of him in whom thou art well-pleaſed, Jeſus Chriſt my only Lord and Saviour. *Amen.*

A ſhort Prayer for a Family, or ſingle Perſon, in behalf of ſuch as communicated with him.

O Merciful God, that haſt admitted poor mortals to thy Table, and vouchſafed us Angels Food, teach us to doe thy will as they doe in Heaven; let thy holy Spirit keep alive that Sacred Fire which was kindled at thy Altar, that nothing which is unclean may enter where thy Son has took poſſeſſion; that we may not relapſe to our former Errours, nor betray our Lord after receiving of the Sop; but let the power of thy Grace, that is able to ſubdue all things to it ſelf, ſubdue our Paſſions, and inable us to live over our holy Thoughts and

Vows, that our Lives may wear the piety of our Sacramental Promiſes, and atteſt our gratitude for the Mercies of thy Houſe, and the infinite Love and Suffering of thy Son, Jeſus Chriſt, our bleſſed Lord and Saviour. *Amen.*

[*After receiving the bleſſed Sacrament, when you have leiſure to retire for ſome time, you may begin your Devotions with the following Soliloquie.*]

II. *Soliloquie.*

WHat a mixture of Fear and Joy invades my Soul, when I look back on the great Myſtery that now is paſt! what amazment ſtrikes ſhivering through my Veins, When I dare to remember, that I have feaſted with my God, yet ſtill do live! that by a Myſtery ſecret and inſcrutable, I have taſted that Blood that was

was ſhed from the foundation of the World; that the dear effects of all my Saviour's Agonies, the Sacred purchaſe of his Paſſion, are beſtowed on a wretched and undeſerving miſcreant; my Prince has vouchſafed to receive a Rebel to his Favour; my Father a Prodigal to his Arms; and my God a Sinner to his Mercy. Good God! what is Man, that thus thou art mindful of him, and the Son of Man, that thus thou regardeſt him? What is there in ſinful Duſt and Aſhes, to invite thy Goodneſs, or fix thy Love? Can there be Charms in Miſery, or any thing amiable in wretched Clay? Or can Ingratitude or Demerit plead a right to Love? What then ſhall I give unto the Lord for all the benefits that he hath done unto me? I have already taken the Cup of Salvation, that did not pay, but help to enhanſe the Debt,

I will therefore call upon the name of the Lord, and pay my Vows;

ſince he has vouchſafed a Cure, I will endeavour to ſin no more, leſt a worſe thing come unto me; my Life ſhall be one protracted Song of praiſe: And that thoſe ſins I have divorced may return no more, a ſedulous Care ſhall be my Guard, a conſtant Adoration ſhall be my Sacrifice, and the holy Offices of a devout Life, the Retribution that my ſucceeding minutes ſhall be ſequeſtred to pay; and I will endeavour, that a Victory over my Paſſions may laud the Energy of my Saviour's Death; that a Conqueſt over my Luſts and Propenſities to ſin, may ſpeak the efficacy and power of his Paſſion, and ſpeak me a worthy Partaker of that heavenly Feaſt, celebrated in remembrance of him.

12. *A Family-Prayer after receiving of the bleſſed Sacrament, or to be uſed by a ſingle perſon, in behalf of himſelf, and all ſuch as communicated with him.*

O Moſt merciful and ever gracious God and Father, who delighteſt thy ſelf in doing Good, and ſhewing Mercy; and when we had juſtly forfeited thy Favour, and might to all Eternity have remained Children of thy Wrath, yet even then waſt thou pleaſed that thy Mercy ſhould ſurmount our Sins, to promiſe Pardon to all that return by a holy Penitence, to unite Forgiveneſs to Repentance, and by the Death of thy Son haſt ratified all thy promiſes; let his Merits intercede for all who have approached thy Altar; pronounce us healed by his Stripes and made whole by his Death; and let the unſpeakable Myſtery of the Euchariſt, be a ſign

betwixt thee and us, that we are thy People, and thou our God: And ſince thou haſt in a miraculus manner given us thy Son, for his ſake be pleaſed to give us pardon, and make us for ever thine. But what ſhall we give unto thee, O Lord, for all the benefits that thou haſt done unto us; what Sacrifice of Thanks and Praiſe ſhall we give unto thee, O Lord, that haſt reached out unto us the Cup of Salvation, and the Bread of Life; that haſt given us the Body of thy Son to eat, and his Blood to drink, that is Drink indeed? Let that Bread ſatisfie all our deſires, but to promote the Intereſt of thy Kingdom; and that Drink ſatisfie all our Thirſts, but after the Advancement of thy Glory; let the importunity of our Natures to gratifie our Luſts, be changed to hunger and thirſt after Righteouſneſs; and our inclinations to ſin, to a delight in thy Statutes. Let our holy Vows and Reſolutions be

be preſerved inviolable; all our actions wear the badge of that holy Feaſt; and whilſt we have a Being, let us thy Servants praiſe thee. Let our Souls praiſe thee, O Lord, and all that is within us magnifie thy holy Name; and that we relapſe not to our former Impurities that we have reſolv'd and covenanted againſt; Let thy holy Spirit be our Guard and Guide; let the efficacy of thy Son's Death teach us to hate and avoid the ſins for which he died; and by his Stripes be pleaſed ſo to heal us, that all the benefits of his Paſſion may be ours; that our Sins may be forgiven, and our Souls ſaved, through the Merits of thy Son; to whom with thee and the holy Spirit, be aſcribed all Honour and Praiſe, both now and for evermore. *Amen.*

13. *A Prayer after the receiving the bleſſed Sacrament for a particular Perſon.*

O Moſt gracious and ever bleſſed Lord God, who gaveſt thy Son to die for me, when I was dead in Treſpaſſes; and ſhed his Blood for the remiſſion of my ſins; and to add to all thy Mercies, haſt admitted me to thy Table, to behold and taſte how gracious thou art to ſinners; that thou haſt no pleaſure in their death, but hadſt rather they ſhould repent and live; Glory be to thee, O Lord! to thy Name, be aſcribed eternal Thanks and Praiſe

O good God! let this inſtance of thy never-failing Compaſſion, ſeal and ratifie all the reſt; and this obligation of thy Son, confirm and make ſure my pardon. Let the Blood of that immaculate Lamb, ſecure me from the deſtroying Angel, and the Sacrifice for the ſins of the World,

World, blot out all my tranſgreſſions; but leſt now I am riſen from thy holy Table, I ſhould play the wanton, and after eating of that Manna, ſin yet more againſt thee, and thy Wrath fall upon me, whilſt that Meat is yet in my mouth; be thou pleaſed that the powerful influence of thy Son's Death, may compleat the Sacrifice that has been offered in remembrance of him; and by the power of that Grace that is able to ſubdue all things to it ſelf, conquer my rebellious Nature: O thou that art the God of the living! and art able to raiſe the dead, raiſe me from a death in treſpaſſes and ſins to praiſe thee.

And ſince thou art able out of the mouth even of Babes and Sucklings, to perfect thy Praiſe; out of my ſtony Heart raiſe up a Child to *Abraham*, and let it be my delight to praiſe thy Name, in keeping of all thy Statutes, and in running the way of

of thy Commandments; and that my unworthineſs may not provoke thy wrath, nor any demerit of mine make that Blood cry for Vengeance, which ſhould confirm my pardon; paſs by all my frailties and imperfections, and forgive the ſin of my holy things; increaſe my thankfulneſs and my Faith, confirm my Repentance, and in thy mercy accept them all; that the Body and Blood of thy Son which I have received, may be pledges of that Pardon which his Death did purchaſe; and through his Stripes my Soul may be healed; that the benefits of his Paſſion, may be an earneſt and aſſurance of a joyful and glorious Reſurrection; and through him that died, I may live for ever: To whom, with the Father and the Holy Ghoſt, be aſcribed all Honour, and praiſe, and Adoration, both now and for evermore. *Amen.*

A Prayer for Holineſs.

O Thou that art the God of all Fleſh, there is nothing too hard for thee. O ſay unto me, I will be thou clean; and be it unto thy Servant according to thy word: Redeem me from all iniquity, and ſanctifie me throughout; and with the Blood of Jeſus Chriſt, purge my Conſcience from dead works, to ſerve thee the living God. *Amen.*

A Prayer for true Repentance.

O Holy Father, give me a Repentance never to be repented of, put thy Laws into my Heart, and write them upon my Soul. O do thou turn me that I may be turned; draw me that I may run after thee; give me a heart of Fleſh, and out of a Stone raiſe up a Child to *Abraham.* O teach me to abhor my own Iniquity, and let it

it be my Meat and Drink to doe thy Will. *Amen.*

A Prayer for Faith, Hope, and Charity.

LOrd I believe, do thou help my unbelief; give me a Faith ſtrong and ſtedfaſt; let it work by Love; let it bring forth Fruits meet for Repentance. O thou that art the hope of all the ends of the Earth, be thou my hope. Let my hope be in thee, and let it be ſuch as will purifie from all filthineſs both of Fleſh and Spirit.

O thou God of Love, take from me all Rancour and Malice; give me brotherly-kindneſs and Charity; give me a heart tender and compaſſionate. O teach me to love my Brother as my ſelf, my God above all things; and let my Charity be ſuch as will never fail. *Amen.*

A Concluding Prayer.

O Bleſſed Father, that haſt received a Prodigal to thy Arms, O teach me never more to rebel againſt thee! O bleſſed Redeemer, who haſt received a Sinner to thy Table, that is unworthy of the Crumbs that fall from thence, O make me for ever thy Servant and ſhew me thy Salvation!

O bleſſed Spirit, that out of a Stone haſt raiſed up a Child to *Abraham*; that didſt firſt give me Life, and then Angels Food to preſerve it; O let thy Grace never leave me nor forſake me, till thou bringeſt me ſafe to Glory and Immortality! *Amen.*

A Prayer for Aſhwedneſday, *or any other time in* Lent.

O Bleſſed Jeſus, who wouldeſt have us faſt to our Father that ſees in Secret, and by whoſe holy

holy Example, this Seaſon has been Conſecrated to a Solemn time of Faſting, and Prayer, and Repentence; in Mercy look down upon thy People, and hear the Cries of all that Mourn in *Sion.* O Lord, make me ſo duly ſenſible of thy infinite Love to Sinners, in putting us in a capacity to Repent and Live, that no call to, nor opportunity of Repentance may be loſt upon me. Thou, O God, knoweſt the Infirmities of my Nature, with what difficulties my Affections and Luſts are overcome; and how prone I am to cheriſh and indulge rather than ſubdue them: Do thou give me ſuch a ſenſe of my Frailty and Corruptions, and ſuch aſſiſtances of thy Grace as may enable me to mortifie the Deeds of the Fleſh, and keep me always Humble, and Penitent, and Watchful againſt all the Snares of Sin and Folly; till a Religious Temperance and Sobriety, a pure Mind and holy Conſcience ſhall fit

fit me for that Bleſſed State, where the pure in Heart ſhall ſee God, and be happy with him for ever and ever. Hear and anſwer me in Mercy, O bleſſed Father, for Chriſt Jeſus his ſake. *Amen.*

A Prayer for any Day of Publick Faſting.

O Almighty God, by whoſe good Providence the World is Governed, who ſetteſt up one Nation, and pulleſt down another; who giveſt Peace and Victory, Preſervation and Bleſſing to thy People, and honoureſt thoſe that honour thee, but ſuffereſt the iniquity of a People to be their Ruine, and Reproach, and Shame, and Confuſion, to be the Portion of ſinfull Nations. In thy Mercy, O Lord, look down upon theſe ſinfull Kingdoms; deal not with us according to our Sins, neither do reward us according to our Iniquities, but ſpare

ſpare though we deſerve Puniſhment, and in the midſt of thy Wrath think upon Mercy. Forgive our Luxury and Profaneneſs, our Oppreſſion and Injuſtice, and Uncharitableneſs and Diviſions, the ill uſe we have made of all thy Bleſſings, and the diſhonour we have done the Religion thou haſt ſo wonderfully planted and preſerved in theſe Kingdoms; for if thou ſhouldeſt be extream to mark all that we have done amiſs, we could expect nothing leſs than to be given up as a Prey, and inherit Confuſion and Shame: But O thou merciſull preſerver of Man, have Mercy on theſe ſinfull Nations; forgive us all that is paſt, and to render us capable of thy future Bleſſings, give us a due ſenſe of our paſt Provocations; raiſe up a Spirit of Holineſs and Religion, and make us wiſe to do good, and with well doing, ſtudy to ingage thy Protection and Care; make our Counſel Wiſe and Steady,

dy, give Courage and Obedience to the People, and make all from the higheſt to the loweſt truly ſenſible, that the honour and greatneſs of this Church, and Kingdom, are beſt provided for by putting our ſelves under thy Protection and Care; and by Temperance and Charity, Holineſs and Obedience, and a full Truſt in thy Mercy, approving our ſelves thy People; which, that we may all doe, and thou maiſt hear our Prayers, and forgive our ſins, and continue our Protector and Deliverer, grant, I beſeech thee, for Chriſt Jeſus his ſake, our bleſſed Saviour and Redeemer. *Amen.*

For Good-Friday.

O Almighty and ever bleſſed Father, who out of thy infinite Love and Compaſſion to Sinners, haſt given thy Son to die for them, and by the Blood of his Croſs made our Peace:

Peace: In Mercy look down upon me, and that I may partake in the merits of his Death and Paſſion, and be healed by his Stripes; give me a due ſenſe of his Sorrows and Suffering, and ſuch a hearty Deteſtation of my ſins, that put the Lord of Life and Glory to open ſhame, and ſhed the Bloud of the Righteous; That his Bloud may waſh away my Guilts, and through his Stripes I may be healed; and for his ſake who died for Sinners, give me ſuch meaſures of thy Grace, as may enable me to make my Peace with thee by Repentance, to do good, and patiently ſuffer ill when ever thou ſhalt think fit to call me to it. That following the bleſſed Example of his Patience and Charity, his Humility and Meekneſs, his Death and Sufferings, may fit me to live Eternally with him; when he ſhall come in Glory, and all for his ſake who died for Sinners, Jeſus Chriſt my bleſſed Saviour and Redeemer. *Amen.*

The

THE TABLE.

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Bulſtrode's Reports.

Moor's Report.

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Markham's Maſter Piece.

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Flavel's Englands Duty under the Preſent Goſpel, Liberty from *Rev.* 3. v. 20.

Flavel's Sermon Preached at the Publick Thanks-giving, *Feb.* 14. 1689. for *Englands* Deliverance from Popery.

Roman Antiquities.

Flavel's Reply to Mr. *Cary's* Solemn Call.

Tryall of the Regicides.

Book of Oaths.

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York's Arithmetick

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Far-

Farnaby's Rhetorick
Dent's Plain Man's Pathway to Heaven.
— David's Bleſſed Man.
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Smith's, *Davids* Repentance.
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Country Man's Treaſure.
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Merciful & gracious Lord god the wise
[illegible] & ordener of all things both in
heaven & earth: in whom alone thy crea
tures love and mine and have there being
I bless & praise the for thy good providence
in watching over me & wonderfully preser
ving me in all the wayes & passages of
my life for that thou hast not cut me of
in the midst of my sins but still art
pleased to continue to me the means and
oppertunaties of grace & salvation: for the
enjoyment of my health my liberty &
peace: for the protection of thy good Angels
by whom I have been defended & guarded
from all dangers: & for all the mercies and
comforts with which thy infinite bounty
has from time to time supplyed me: all glory
& worship & honour & adoration be given
unto the Lord from the very bottom of my
heart: unto the I desire to begin those
praises: due unto thy name which with thy
saints & angels I hope to give the to all eter
nity: even to the o my god who loadest me
daily with thy blessings & favours: but
with sorrow I acknowledge that through
my manyfold sins & provocations & the frequ
quent abuse of thy mercys: I am utterly un
worthy of the least of them - - - - - - -